

THE NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1467.

LONDON: WEDNESDAY, DEC. 31, 1873.

PRICE 10s. 6d.

CONTENTS.

Eccelesiastical Affairs:	The Banquet to Mr. H. Richard, M.P., in Paris 1304
"The Nonconformists," 1297	The Education Act 1304
"Caesarism and Ultramontaniam" 1297	Election Intelligence 1305
Eccelesiastical Notes 1298	The Obituary of the Year 1305
The Education Movement 1299	Foreign Miscellany 1305
The Nonconformists 1299	Miscellaneous 1306
M.P.'s on Eccelesiastical Affairs 1300	Epitome of News 1307
The Late Rev. J. H. Rinton 1301	LEADING ARTICLES:
Church and State in Germany 1301	Summary 1308
Religious and Denominational News 1302	1873 1308
CORRESPONDENCE:	The Future of Farming 1309
Nonconformity, Militars and Politics 1303	LITERATURE:
Church Endowments 1303	The Peak Prize Essays on Church and State 1310
Mr. Tomchison and Mr. Morley, M.P. 1303	Revision of the Old Testament 1312
Field Lane Institution 1303	Brief Notices 1313
	Gleanings 1314
	Births, Marriages, and Deaths 1314
	Markets 1314
	Advertisements 1315

Eccelesiastical Affairs.

"THE NONCONFORMISTS."

UNDER the above heading the *Daily Telegraph*, in its issue of Christmas Day, has published a valuable paper from the pen of Mr. R. W. Dale, M.A., of Birmingham, giving (to use the words of the editor) "a brief account of the rise, progress, and present condition of the Nonconformists, such as, without entering into controversy, may enable the general reader to form a correct idea of the history and resources of the religious communities included under this general title, as well as of their position with regard to other religious bodies, and to the current thought of the day." Our thanks are due to Mr. Dale for the information he has collected and condensed in this singularly able and dispassionate paper, and also to the editor of the *Daily Telegraph* for having given publicity to it in the widely-extended circle of his readers.

Mr. Dale, after succinctly stating the relation in which Nonconformists stand towards the State, and towards the National Church of England, gives an answer *seriatim* to the following questions:—What creed do these Nonconforming sects profess? What are their modes of worship? How are their churches organised? By what means do they attempt to carry out the objects for which they were founded? What are the characteristics of their religious and ecclesiastical life? In what relation do they stand to the great political questions in which the nation is interested? To these several questions Mr. Dale has given a reply as explicit, as full, and as accurate as could be furnished within the limits to which he was restricted. Of course, it is but an epitome at best—under the conditions of the case it could not be otherwise; but it is one thoroughly adapted to answer the end for which it was prepared—namely, to give to those of our countrymen who have hitherto acquired little information respecting the religious communities usually designated by the term Nonconformists, such a sketch of their main characteristics as will, at any rate, serve to preclude the entertainment of ideas respecting them, which are as vague and hazy as they are at variance with facts. It is no part of our present purpose to travel over the ground traversed by Mr. Dale. We hope all our readers will be able to do this for themselves. There are, however, two or three

thoughts suggested by his descriptive essay, which we ask leave of our readers to submit to their attention.

In the first place, we would ask whether it is not the bounden duty of Churchmen of all classes, but especially of those of them who take an active and earnest interest in the maintenance of the Church Establishment, to make themselves fairly acquainted with the general views, professions, aims, and practices, of so considerable a body of their fellow-countrymen in relation to so deeply vital a question as that of the religion of the people. We are afraid that what we may call "the interior of Dissent," is almost as little known by the great proportion of Englishmen who are ecclesiastically unconnected with it, as is that of Hindooism, of Mohammedanism, or of Buddhism. Of course, there is amongst the adherents of the Church Establishment a number of individuals who have informed themselves, more or less fully, respecting the religious features characterising the faith and worship of Nonconformists. But we must say that we have been perfectly astounded by the utter ignorance shown by educated Churchmen in relation to all matters connected with the internal life and activities of Protestant Dissent. It would almost seem as if trustworthy knowledge on the subject were tabooed; or deemed too contemptible to repay the pains necessary to acquire it. And, generally speaking, the higher you go in social rank the more dense is the ignorance in regard to this matter which you meet with. Who can be surprised that in such grades of society, and under the influences of such circumstances, the wildest misconceptions are accepted, and the most grotesque mistakes are believed to be founded in fact? Who can wonder that on a soil like this the rankest prejudices take root and fatten? Who can affect astonishment at the tone too often taken by the public press, or at the assumptions of superiority in regard to ecclesiastical affairs which run through ordinary conversation in upper class society? It is not to the credit of the National Church that such a state of things should have existed so long; and it indicates something wrong, either in the structure or in the working of that Church, that it should be consistent with a willing and complete ignorance of the religious condition of so large a proportion of the inhabitants of this land.

One might suppose that simple curiosity, to say nothing of higher motives, would impel men of education to study the phenomena which the religious condition of the English people must constantly thrust upon their notice. Probably half, or little less than half, of the agencies that are constantly at work in this country to stimulate and nourish religious life in its people, is the outcome of motives purely voluntary in their inception and in their action; and, consequently, wholly independent of civil law. That vast work is being done by the Nonconformists, of their own will, at their own expense, and under regulations and sanctions devised and enforced by their own authority, which is modifying to a large extent the character of the population, will probably not be denied by even the most superficial observer. The facts are incontestable. Ought it not also to be somewhat suggestive? Men talk of the Church Establishment as though its maintenance or its fall were in-

separably associated with the maintenance or the fall of Christianity in the land. The voluntary principle, they say, is too capricious to be trusted. Capricious it may be here and there, in isolated instances. But, has it proved to be capricious in respect of the whole area of its operation? It is more powerful at the present moment than it was twenty years ago. It was more powerful then than at the beginning of the century. It is gradually permeating all classes of society; and if called upon to sustain those ecclesiastical agencies which are now sustained by the State, there is good reason for believing, from a wide experience, that it would not only suffice to bear the burden, but that it would become strong enough by increased exercise to support the heaviest burdens which the spiritual want of the population could impose upon it.

Then, again, as to freedom of religious thought and inquiry, the contribution of Mr. Dale to the columns of the *Daily Telegraph* is powerfully suggestive. We are aware that highly-cultured men have favoured the Church Establishment on the ground that it guarantees their intellectual liberty. We confess we are at a loss to understand how it does so. That the National Church, as it exists, enables men to make a religious profession, even in the absence of religious convictions, we are bound to confess. But this is the only kind of liberty they gain from it, which they could not get elsewhere. What is usually meant by freedom of religious thought in the Church of England, is freedom of the clergy of that Church to use resources which belong to the whole people in teaching what doctrines they please. Nominally, it is true, they are bound by subscription to article and formularies; really, as the condition of the Church of England shows at the present moment, they are their own masters. But, in point of fact, the liberty amongst Nonconformists, at least for individuals, is practically unrestricted. Nothing is imposed by authority. Nothing need be submitted to except upon a basis of voluntary agreement. Religious opinion may be narrow among the sects; is it not also equally narrow in the Church? There is room for improvement in both. But the improvement may, and we think does, progress among Dissenters quite as much as, if not more than, among the members of the Establishment. The topic, however, is one that we have frequently discussed before, and which we are likely to discuss again. We will add no more, but earnestly commend Mr. Dale's paper, a considerable portion of which is quoted elsewhere, to the studious perusal of our readers.

"CAESARISM AND ULTRAMONTANISM."

At first sight it seems difficult to account for the public interest taken in the tissue of perverse paradoxes and erudite folly put forth by Archbishop Manning with the above title. Had any Baptist, Independent, or Methodist preacher delivered himself of any such solemn nonsense, even if his name had secured notoriety for his words, they would have had no other reception than that of contemptuous sarcasm or hearty laughter. To be told that secular government in any form tends necessarily towards unmitigated tyranny, a curse from which deliverance is possible only by the supremacy of the Pope over all earthly powers—to be told in effect, for it really comes to this, that in England and the United States liberty is unknown, while in Monarchic Spain the due subjection of

SAMPSON LOW, MARSTON, and CO'S PUBLICATIONS.

LONDON SOCIETY.
CHANGE OF PUBLICATION OFFICE.

NOTICE.—This favourite Magazine will in future be published at CROWN BUILDINGS, 188, FLEET STREET, instead of, as heretofore, at 8, New Burlington Street. The January Number will be ready on the 29th instant.

A MOST BEAUTIFUL CHRISTMAS PRESENT.

WOMAN in SACRED HISTORY. By Mrs. HARRIET BEECHER STOWE. Illustrated with 15 Chromo-Lithographs, and about 200 pages of letterpress. Forming one of the most elegant and attractive volumes ever published. Demy 4to, cloth extra, gilt edges, price 25s. [Now ready.]

"Turning from the text to the pictures, we have no words strong enough to express our sincere admiration for these veritable triumphs of French chromo-lithography. While of course, some are better than others, nearly all are exquisite in their colour, their drawing, their finish. From M. Devedeux's 'Ruth,' in the frontispiece, to M. Boulanger's 'Martha and Mary,' chromo-lithography has done wonders; and when we add that, in addition to the fifteen beautiful pictures, the volume is bound with taste and richness, we shall have said enough to recommend it."—Standard, Dec. 17.

SPECIAL NOTICE.—New Work by the Author of "The Great Lone Land."

CAPTAIN BUTLER'S "THE WILD NORTH LAND," price 18s. (not 16s. as previously advertised), will be ready for Publication on the 24th instant.

In One Volume, demy 8vo, cloth extra, 18s.

THE LAND of the WHITE ELEPHANT: Sights and Scenes in South Eastern Asia. A Personal Narrative of Travel and Adventure in Farther India, embracing the Countries of Burmah, Siam, Cambodia, and Cochin China (1871-72). By FRANK VINCENT, Jun. With Maps, Plans, and numerous Illustrations. [Now ready.]

MAGNIFICENT CHRISTMAS PRESENT.—The GOSPEL of ST. JOHN, with the whole of the magnificent Etchings on Steel, after the Drawings by M. Bida (the First Volume issued), appropriately bound in cloth extra, large imperial 4to, price £3 3s., is now ready.

It is intended to publish each Gospel separately, and at intervals of from six to twelve months.

Specimen pages of Text and Etchings may be seen on application to any bookseller in Town and Country, who will be happy to register the Names of Subscribers, either for each Gospel separately, or for the whole of the Gospels as published.

"We now take leave of this magnificent publication declaring again that, while its art is, as it could not fail to be, wanting in the absolute power necessary to cope with so supreme a theme, it is extraordinarily various, subtle, and skilful."—The Times.

JAQUEMART'S HISTORY of the CERAMIC ART. 12 Steel Etchings, 200 Woodcuts, 1,000 Marks. Edited and Translated by Mrs. BURY PALMER. Royal 8vo, bound, after a new and beautiful design, 42s.

"This is one of those few gift-books which, while they can certainly lie on a table and look beautiful, can also be read through with real pleasure and profit."—Times.

"Altogether we think this is likely to be one of the most popular books of the season. It affords a happy instance of the union of taste and science, of learning and refinement, with a very distinct leaning towards the elegant aspect of the subject."—Athenaeum.

London: SAMPSON LOW, MARSTON, LOW and SEARLE, Crown Buildings, 188, Fleet Street.

SUNDAY-SCHOOL UNION.

56, OLD BAILEY, LONDON, E.C.

KIND WORDS.

KIND WORDS.
PUBLISHED MONTHLY,
PRICE THREEPENCE.

KIND WORDS is the best Magazine published at the price for young people.

KIND WORDS is enjoying a large and increasing sale, which is the best proof of its value.

KIND WORDS is replete with every class of information suited to youthful taste.

KIND WORDS is a complete library in itself, combining Art, Science, and Literature, to enforce good morals.

KIND WORDS is full of pictures of a high class, which contributes much towards its popularity.

KIND WORDS Stories are written by the best Authors for the Young.

KIND WORDS pages are enlivened by the Stories of Ascot Hope, S. Doudney, W. H. G. Kingston, B. Clarke, and others.

KIND WORDS is also strengthened by original articles in poetry and prose by the Editor and his numerous staff.

KIND WORDS for 1873 makes a splendid Christmas Present, or New Year's Gift, price 3s., gilt 4s.

KIND WORDS for 1873 contains Charley Laurel, a Tale of the Sea, by W. H. G. Kingston.

KIND WORDS for 1873 contains Mr. Dalton's Prescription, by Ascot B. Hope.

KIND WORDS for 1873 contains The Land of the Pigtail, by B. Clarke.

KIND WORDS for 1873 contains Oliver's Oath, and how he kept it, by Sarah Doudney.

KIND WORDS, KIND WORDS.

56, OLD BAILEY, E.C.

Now ready Part 99, price 6d.

THE QUIVER FOR JANUARY.

CONTAINING

ABOUT MY FATHER'S BUSINESS.

By the Author of "The Terrible Sights of London."

THE EXPOSITOR'S NOTE-BOOK.

By Rev. SAMUEL COX.

APOSTLE AND HIGH PRIEST.

By Rev. R. MAGUIRE, M.A.

THE CANTICLES: CHRIST AND HIS CHURCH.

By Rev. D. MOORE, M.A.

SCRIPTURE LESSONS FOR HOME AND SCHOOL.

By Rev. J. W. GEDGE, M.A.

TRY SAN MARCELLO.

By Rev. J. B. HEARD.

THE PALIMPSEST.

By M. G. WATKINS.

AT WORK.

By F. E. WEATHERLEY, B.A.

CHRISTMAS MUSINGS.

By J. C. TILDESLEY.

THE GRIEFS OF CRIPPLE TOM.

RACHEL WEEPING FOR HER CHILDREN.

SCRIPTURE HEROINES: MAGDALENE.

THE QUIVER BIBLE CLASS, &c. &c. &c.

SERIAL STORIES.

FANNY'S FORTUNE.

By ISA CRAIG-KNOX, Author of "Esther West," &c.

CHILD RUTH. New Serial Story.

By BEATRICE LEIGH HUNT.

Cassell, Petter, & Galpin, London, Paris, & New York.

A LARGE VARIETY OF VOLUMES SUITABLE FOR

CHRISTMAS AND NEW YEAR'S GIFTS, PRESENTS

REWARDS, &c., will be found in

CASSELL'S LITERARY YEAR-BOOK and CATALOGUE for 1874, now ready, Illustrated, and full of useful information. Containing also full particulars of CASSELL, PETTER, and GALPIN'S numerous ILLUSTRATED and FINE ART VOLUMES, STANDARD WORKS, CHILDREN'S BOOKS, &c. &c. Sent post free on application to CASSELL, PETTER, and GALPIN, Ludgate-hill, London.

WILL be PUBLISHED, JANUARY 3rd, 1874, and every Saturday, in time for the early trains.

THE ACADEMY, a Weekly Review of Literature, Science, and Art, will contain:—

REVIEWS and **NOTICES** of all important NEW BOOKS, English and Foreign;

EMBRACING POETRY, Prose, Fiction, Biography, Travels, Anecdotes, History,

NATURAL PHILOSOPHY, Theology, and the Study of Languages,

ESPECIALLY of the ENGLISH LANGUAGE and DIALECTS;

ACCOUNTS of TRAVEL and ADVENTURE,

ENGLISH ANTIQUITIES, Folklore, Rare Books, Curiosities, &c.;

NEWS LETTERS from FOREIGN COUNTRIES, and from Geographical and other exploring Expeditions;

CORRESPONDENCE between LITERARY MEN;

PUBLISHERS' ANNOUNCEMENTS, Personal News, and Jottings of Interest;

RETROSPECTIVE REVIEWS of OLD LITERATURE;

ENGLISH and **FOREIGN** and ORIGINAL PAPERS;

CRITICISMS of the PICTURE GALLERIES, of the Stage, and of Music.

EVERY SATURDAY, price 4d., free by post, 4½d.

THE ACADEMY will pursue the purely practical aim of being a guide and a source of information to all educated persons.

PUBLISHED by WM. GREIG SMITH.

NO. 43, Wellington-street, Strand, London.

AND of all BOOKSELLERS and NEWSMEN.

Now ready, in crown 8vo, 6s.,

THE LATE REV. DR. CANDLISH'S VOLUME of SERMONS, with BIOGRAPHICAL PREFACE.

Edinburgh: Adam and Charles Black.

Now ready, Illustrated, 6d.,

LEISURE HOUR.

CONTENTS FOR JANUARY.

MAIDEN MAY. By W. H. G. Kingston. Illustrated by H. French.

ENGLAND and AMERICA. By Chas. Reed, Esq., M.P. **NOTES on NEW GUINEA.** By the Rev. W. Wyatt Gill, B.A.

CURIOSITIES of the CENSUS. By Charles Mackeson, F.S.S.

ORIGINAL FABLES. By Mrs. Prosser. With Engraving. **ODDITIES of IMPULSE and HABIT.**

SONNETS of the SACRED YEAR. By the Rev. S. J. Stone, M.A.

The NEW WORLD and the OLD: American Illustrations of European Antiquities. By Principal Dawson, LL.D., Montreal. With Engravings.

A CHAPTER on NOSES. Illustrated.

The DUKE of EDINBURGH and the GRAND DUCHESS MARIE ALEXANDROVNA.

MATTHEW MORRISON: the Autobiography of a Scottish Probationer. By the Author of "Laird Nabal."

CAPTAIN COOK'S VISIT to ATIU. By the Rev. W. W. Gill, B.A. Illustrated.

VERONA. By Mary Howitt. With Page Illustration.

POSTAGE STAMPS and ALBUMS. HOW to CATCH CUSTOM.

"IN MEMORIAM" and the BIBLE.

JOHN STUART MILL.

A FORGOTTEN POEM.

JOHN KEAST LORD.

VARIETIES, &c.

With Illustration in Colours, "A Game at Fox and Geese."

Illustrated, 6d.,

SUNDAY AT HOME

CONTENTS FOR JANUARY.

"THE PEARL of DAYS." By Mrs. Prosser. Illustrated.

The THRESHOLD of the YEAR. By the Author of the "Culture of Pleasure."

LUTHER'S FIRST STUDY of the BIBLE. With Engraving from the Picture by E. M. Ward, B.A.

HOME RELIGION. By the late Lord Kinloch.

DR. GUTHRIE in his MOUNTAIN HOME. Illustrated.

FOR GOOD: a Leaf from the Life of Marcia Jourdan. By the Author of "Christie Redfern." Illustrated.

A FEW WORDS about SLAVES in EGYPT. By Miss M. L. Whately.

The HOMES and HAUNTS of MARTIN LUTHER, I. By the Rev. Dr. Stoughton. Illustrated.

The INVALID'S PORTION: Thoughts for the Afflicted.

MY FIRST VIEW of JERUSALEM. By the Author of "Swiss Pictures."

JEWISH COINS and MONEY of the BIBLE. By Fredk. W. Madden. Numerous Engravings.

"JUST AS I AM." With Portrait of Charlotte Elliott.

Poetry—Sabbath Thoughts—Pages for the Young—Scripture Exercises—and Monthly Religious Record.

With Illumination—Dr. Wordsworth's "Sabbath Hymn."

London: 56, Paternoster-row; and 164, Piccadilly.

Brighton: 31, Western-road.

Manchester: 100, Corporation-street.

On Jan. 15 will be published, in One Vol., 8vo, price 15s., cloth,

CONGREGATIONAL HISTORY, 1567-1700, in Relation to Contemporaneous Events, and the Conflict for Freedom, Purity, and Independence. By JOHN WADDINGTON, D.D.

London: Longmans, Green, and Co., Paternoster-row.

Just published, in 8vo, price 10s. 6d., cloth,

THE GOSPEL HISTORY and DOCTRINAL TEACHING CRITICALLY EXAMINED. By the Author of "Mankind, their Origin and Destiny."

"The author is a man of wide reading. . . . With great patience and minute research he examines the Gospels, pointing out their disagreement. The volume attests the extensive range of reading through which its author has passed, and exhibits a mass of information collected from many sources. It shows the author's ingenuity, acuteness, learning, research, and fearlessness."—Westminster Review.

London: Longmans, Green, and Co., Paternoster-row.

THE REV. J. MARTINEAU'S NEW HYMNAL.

Now ready, in crown 8vo, price 4s. 6d. cloth,

(Supplied to Congregations prepaying 12 copies or upwards at 3s. 3d. per copy, on application direct to the Publishers.)

HYMNS of PRAISE and PRAYER, collected and edited by JAMES MARTINEAU.

By the same Author:—

ENDEAVOURS after the CHRISTIAN LIFE,

Discourses, Fifth Edition, revised, price 7s. 6d.

STUDIES of CHRISTIANITY, price 7s. 6d.

London: Longmans, Green, and Co., Paternoster-row.

H. T. BUCKLE'S HISTORY of CIVILISATION and LITERARY REMAINS.

In Three Volumes, crown 8vo, price 24s.

HISTORY of CIVILISATION in ENGLAND and FRANCE, SPAIN, and SCOTLAND. By HENRY THOMAS BUCKLE. Fifth Edition, with a copious Index.

Also now ready, in Three Volumes, 8vo, price 52s. 6d.

MISCELLANEOUS and POSTHUMOUS WORKS of the late HENRY THOMAS BUCKLE. Edited, with a Biographical Notice, by HELEN TAYLOR.

London: Longmans, Green, and Co., Paternoster-row.

Just published, Sixth Edition, cloth extra, price 8s. 6d.

THE BARDS of the BIBLE. By GEORGE GILFILLAN.

London: Hamilton, Adams, and Co.

Published by WILLIAM ROBERT WILLCOX, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, December 24, 1873.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1467.

LONDON: WEDNESDAY, DEC. 31, 1873.

PRICE UNSTAMPED.....5d
STAMPED5d

CONTENTS.

ECCLIASTICAL AFFAIRS:	The Banquet to Mr. H. Richard, M.P., in Paris	1304
"The Nonconformists" 1297	The Education Act	1304
"Caesarism and Ultramontaniam" 1297	Election Intelligence	1305
Eccliaistical Notes 1298	The Obituary of the Year	1305
The Liberation Movement 1299	Foreign Miscellany	1305
The Nonconformists 1299	Miscellaneous	1306
M.P.'s on Eccliaistical Affairs 1300	Epitome of News	1307
The Late Rev. J. H. Hinton 1301	LEADING ARTICLES:	
Church and State in Germany 1301	Summary 1308	
Religious and Denominational News 1302	1873 1308	
CORRESPONDENCE:	The Future of Farming 1309	
Nonconformist Ministers and Politics 1303	LITERATURE:	
Church Endowments 1303	The Peek Prize Essays on Church and State 1310	
Mr. Touchstone and Mr. Morley, M.P. 1303	Revision of the Old Testament 1312	
Field Lane Institution 1303	Brief Notices 1313	
	Gleanings 1314	
	Births, Marriages, and Deaths 1314	
	Markets 1314	
	Advertisements 1315	

Eccliaistical Affairs.

"THE NONCONFORMISTS."

UNDER the above heading the *Daily Telegraph*, in its issue of Christmas Day, has published a valuable paper from the pen of Mr. R. W. Dale, M.A., of Birmingham, giving (to use the words of the editor) "a brief account of the rise, progress, and present condition of the Nonconformists, such as, without entering into controversy, may enable the general reader to form a correct idea of the history and resources of the religious communities included under this general title, as well as of their position with regard to other religious bodies, and to the current thought of the day." Our thanks are due to Mr. Dale for the information he has collected and condensed in this singularly able and dispassionate paper, and also to the editor of the *Daily Telegraph* for having given publicity to it in the widely-extended circle of his readers.

Mr. Dale, after succinctly stating the relation in which Nonconformists stand towards the State, and towards the National Church of England, gives an answer *seriatim* to the following questions:—What creed do these Nonconforming sects profess? What are their modes of worship? How are their churches organised? By what means do they attempt to carry out the objects for which they were founded? What are the characteristics of their religious and eccliaistical life? In what relation do they stand to the great political questions in which the nation is interested? To these several questions Mr. Dale has given a reply as explicit, as full, and as accurate as could be furnished within the limits to which he was restricted. Of course, it is but an epitome at best—under the conditions of the case it could not be otherwise; but it is one thoroughly adapted to answer the end for which it was prepared—namely, to give to those of our countrymen who have hitherto acquired little information respecting the religious communities usually designated by the term Nonconformists, such a sketch of their main characteristics as will, at any rate, serve to preclude the entertainment of ideas respecting them, which are as vague and hazy as they are at variance with facts. It is no part of our present purpose to travel over the ground traversed by Mr. Dale. We hope all our readers will be able to do this for themselves. There are, however, two or three

thoughts suggested by his descriptive essay, which we ask leave of our readers to submit to their attention.

In the first place, we would ask whether it is not the bounden duty of Churchmen of all classes, but especially of those of them who take an active and earnest interest in the maintenance of the Church Establishment, to make themselves fairly acquainted with the general views, professions, aims, and practices, of so considerable a body of their fellow-countrymen in relation to so deeply vital a question as that of the religion of the people. We are afraid that what we may call "the interior of Dissent," is almost as little known by the great proportion of Englishmen who are eccliaistically unconnected with it, as is that of Hindooism, of Mohammedanism, or of Buddhism. Of course, there is amongst the adherents of the Church Establishment a number of individuals who have informed themselves, more or less fully, respecting the religious features characterising the faith and worship of Nonconformists. But we must say that we have been perfectly astounded by the utter ignorance shown by educated Churchmen in relation to all matters connected with the internal life and activities of Protestant Dissent. It would almost seem as if trustworthy knowledge on the subject were tabooed; or deemed too contemptible to repay the pains necessary to acquire it. And, generally speaking, the higher you go in social rank the more dense is the ignorance in regard to this matter which you meet with. Who can be surprised that in such grades of society, and under the influences of such circumstances, the wildest misconceptions are accepted, and the most grotesque mistakes are believed to be founded in fact? Who can wonder that on a soil like this the rankest prejudices take root and fatten? Who can affect astonishment at the tone too often taken by the public press, or at the assumptions of superiority in regard to eccliaistical affairs which run through ordinary conversation in upper class society? It is not to the credit of the National Church that such a state of things should have existed so long; and it indicates something wrong, either in the structure or in the working of that Church, that it should be consistent with a willing and complete ignorance of the religious condition of so large a proportion of the inhabitants of this land.

One might suppose that simple curiosity, to say nothing of higher motives, would impel men of education to study the phenomena which the religious condition of the English people must constantly thrust upon their notice. Probably half, or little less than half, of the agencies that are constantly at work in this country to stimulate and nourish religious life in its people, is the outcome of motives purely voluntary in their inception and in their action; and, consequently, wholly independent of civil law. That vast work is being done by the Nonconformists, of their own will, at their own expense, and under regulations and sanctions devised and enforced by their own authority, which is modifying to a large extent the character of the population, will probably not be denied by even the most superficial observer. The fact is incontestable. Ought it not also to be somewhat suggestive? Men talk of the Church Establishment as though its maintenance or its fall were in-

separably associated with the maintenance or the fall of Christianity in the land. The voluntary principle, they say, is too capricious to be trusted. Capricious it may be here and there, in isolated instances. But, has it proved to be capricious in respect of the whole area of its operation? It is more powerful at the present moment than it was twenty years ago. It was more powerful then than at the beginning of the century. It is gradually permeating all classes of society; and if called upon to sustain those eccliaistical agencies which are now sustained by the State, there is good reason for believing, from a wide experience, that it would not only suffice to bear the burden, but that it would become strong enough by increased exercise to support the heaviest burdens which the spiritual want of the population could impose upon it.

Then, again, as to freedom of religious thought and inquiry, the contribution of Mr. Dale to the columns of the *Daily Telegraph* is powerfully suggestive. We are aware that highly-cultured men have favoured the Church Establishment on the ground that it guarantees their intellectual liberty. We confess we are at a loss to understand how it does so. That the National Church, as it exists, enables men to make a religious profession, even in the absence of religious convictions, we are bound to confess. But this is the only kind of liberty they gain from it, which they could not get elsewhere. What is usually meant by freedom of religious thought in the Church of England, is freedom of the clergy of that Church to use resources which belong to the whole people in teaching what doctrines they please. Nominally, it is true, they are bound by subscription to article and formularies; really, as the condition of the Church of England shows at the present moment, they are their own masters. But, in point of fact, the liberty amongst Nonconformists, at least for individuals, is practically unrestricted. Nothing is imposed by authority. Nothing need be submitted to except upon a basis of voluntary agreement. Religious opinion may be narrow among the sects; is it not also equally narrow in the Church? There is room for improvement in both. But the improvement may, and we think does, progress among Dissenters quite as much as, if not more than, among the members of the Establishment. The topic, however, is one that we have frequently discussed before, and which we are likely to discuss again. We will add no more, but earnestly commend Mr. Dale's paper, a considerable portion of which is quoted elsewhere, to the studious perusal of our readers.

"CÆSARISM AND ULTRAMONTANISM."

AT first sight it seems difficult to account for the public interest taken in the tissue of perverse paradoxes and erudite folly put forth by Archbishop Manning with the above title. Had any Baptist, Independent, or Methodist preacher delivered himself of any such solemn nonsense, even if his name had secured notoriety for his words, they would have had no other reception than that of contemptuous sarcasm or hearty laughter. To be told that secular government in any form tends necessarily towards unmitigated tyranny, a curse from which deliverance is possible only by the supremacy of the Pope over all earthly powers—to be told in effect, for it really comes to this, that in England and the United States liberty is unknown, while in Monarchic Spain the due subjection of

the temporal to the spiritual power afforded the highest freedom possible on earth, is indeed a little surprising. But deliberate contravention of historical and contemporary facts has not in itself piquancy sufficient to cause any startling sensation. For such a purpose some admixture of wit and humour is usually required; while the four dreary columns of the *Times*, filled up by the Archbishop's lucubrations, may be searched in vain for any such enlivening traits. There is only one other cause which can impart any striking interest to stale perversions of history; and that is the suspicion that such perversions reveal political or ecclesiastical projects of reaction to which the circumstances of the time give some plausible hope of possible realisation. In the present case such a cause of interest has but a doubtful existence; but it is perhaps sufficient for the dull season; and at any rate it affords the only rational explanation of the public attention excited by this archiepiscopal defiance of fact and common sense.

The whole of Dr. Manning's reasonings, if such they can be called, have a patent reference to the ecclesiastical policy of Prussia, and it is the light they shed on the growing intensity of the conflict there which principally makes them worthy of our animadversion. There is also a secondary bearing on the inevitable issue of the Ritualistic reaction amongst ourselves, if only it be carried far enough. And as darkness suggests light, as the miseries of disease force upon us a consideration of the conditions of health, so Dr. Manning's perverse and pernicious paradoxes may drive a reflective few to a fresh and clearer apprehension of the only true doctrine concerning the relations of Church and State. With regard to Prussia we should have eagerly welcomed the slightest sign that the Roman hierarchy was prepared for emancipation from State bondage by the surrender of State pay and political privilege. The more liberal portion of the English people would support the claim of the Catholics in Prussia, or anywhere else to entire freedom of conscience, and to perfect liberty in the conduct of their religious services according to their own convictions. But this Liberal public knows well, by long experience, that such religious liberty is attainable only on one condition—namely, that the State's patronage and pay is surrendered at the same time that its spiritual authority is abjured. Had the German bishops been prepared to say to Prince Bismarck, "Take back your gold; resume such lands and buildings as fairly belong to the State; regard us henceforward as simple citizens without any ecclesiastical claims upon you; but as citizens who are resolved to assert their individual rights to worship God according to their own consciences"—we venture to think that such a meeting as that over which Earl Russell is to preside, would hardly have been held at all, and certainly with no prospect of any great success. But if Dr. Manning represents the view of the German bishops and the Pope, nothing can be farther from their intentions. According to him the notion of a Free Church in a Free State is "an impossible theory." It is "the desecration of the civil power by the rejection of the Church." In his view the only relation which can be righteously maintained between Church and State is that of a professed division of power under which the Church is the sole judge as to the extent of her own province. In his opinion, liberty can be preserved only by the supremacy of the Church over the State. Nor does he mean by this supremacy only the legitimate moral influence exerted by a higher life. He does not indeed expressly claim for the Church the right to employ physical force in support of its judgments. But the sort of jurisdiction demanded, involving as it does the tremendous penalties of excommunication, necessarily implies the confirmation of Church authority by the obedience of the secular arm. Now, of course, this is a sort of claim to which no State will ever submit again so long as the world lasts. Episcopal arrogance may stimulate bad feeling, may alienate allegiance, may distract statesmen, may unsheathe the sword of civil war. But the whole of Christendom, with the exception of priests and their imbruted slaves, will applaud resistance of such insane demands, if need be, even by "blood and iron." While most candid Protestants are hesitating about Earl Russell's fraternisation with Prince Bismarck, Dr. Manning's paper will do more than a dozen Exeter Hall meetings to turn their hesitation into a hasty and angry decision. Nor are there wanting those to whom the archbishop's demands will seem the legitimate and logical issue of Romanising tendencies among ourselves. For if ecclesiastical authority, and not individual reason and faith, be God's chosen instrument for the salvation of the world, then it is impossible with any consistency to stop short

of the monstrous conclusion that ecclesiastical authority has been set by God himself above all other powers, and has been constituted the arbiter by whose decisions every earthly institution must stand or fall.

But reasonable as such fears may seem to those who look only on the surface, and who fail to discern the deeper causes which are preparing the future configuration of human society, we yet maintain that, considered fairly, even the foolishness of an archbishop commends the wisdom of the idea at which he sneers—"a free Church in a free State." It is too commonly the custom of Erastian Broad Churchmen to edge their arguments with illustrations of priestly arrogance. Religious equality, they say, is a condition of very unstable equilibrium, with which a priesthood is never satisfied, and which only excites its craving ambition. Therefore, they urge, the State should make the Church a department of the Civil Service; and if a few fanatics remain outside, a well-ordered Government will despise their discontent. That is just what Prince Bismarck is trying to accomplish, and if he should ultimately succeed, we have misread all the lessons of Church history, and all the teachings of Christ. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Such is the divine word. But Archbishop Manning says, "Cæsar is God's, and God's viceregent is the Pope, therefore render everything to the Pope." "No," cry Bismarck and his Erastian admirers, "Cæsar himself is Divine, and he is visible, which God is not, therefore render everything to Cæsar, and God will receive due honour." We decline to listen to either. We believe as devoutly as any Erastian of them all, that in a very true sense, "the powers that be are ordained of God." But we believe that they were ordained to bear the sword and not the Bible—the sceptre and not the pastoral crook. We believe that in the spiritual life God rules directly, not indirectly, in the hearts of men. The Lord who best of all knew that Cæsar was a creature of God, with a Divine work to accomplish, nevertheless limited his province, and spoke of some things to be rendered to God alone. We believe that this special province of God's direct rule is the realm of the spiritual life, and conscience, and Divine affections. And in the direction of this Cæsar has no function at all. True, things spiritual and temporal are, as the archbishop says, constantly "mixed." Believers build churches, secured by trust-deeds which must be interpreted by lawyers. Religious societies are framed on certain conditions, which, if disregarded, may give rise to legal questions. But we have neither difficulty nor fear in regard to such points. They are points of temporal law to be decided by temporal authority. And in opposition to Dr. Manning, we insist most strongly that it is for the State, and not for the Church, to decide where spiritual issues end and temporal questions begin. If the State decides wrongly, it is in consequence of a wrong public opinion, which the Church must bear as well as she can until she can alter it. It was thus she triumphed over imprisonment, torture, death; and it would be strange indeed if she could not survive a few mistaken decisions of law courts on the subject of her temporal possessions. If unfair conditions are attached to them she can give such possessions up. If the laws of any spiritual society are wrongly interpreted by an earthly court, the society can be broken up, and formed again with more care. All such questions are fairly within the province of Cæsar. But a church that really lives a spiritual life can never tolerate the prescription, or the prohibition by State authority, of any spiritual doctrines or means of grace, considered apart from their entanglement with claims to temporal possessions. To such a church the course adopted by the Free Kirk is always open. And it is a melancholy proof of the spiritual darkness which yet covers the world that neither the Pope, nor Prince Bismarck, nor Archbishop Manning seem to think of such a church save as "an impossible theory."

ECCLESIASTICAL NOTES.

THERE was a time, not ten years ago, when no member of Parliament or candidate for Parliamentary honours would have dreamed of saying a word about the separation of Church and State, and now no member or candidate can appear before the constituencies without declaring his faith upon that question. Probably the first working man who will be returned at the next general election—one who is already sure of his seat—is Mr. Burt, the remarkably able leader of the working miners, whose seat for Morpeth, in succession to Sir George Grey, is safe, and who has frankly declared himself to be an anti-State Churchman. We read now, with something like wonder, how easily men "speak

their minds" upon this once tabooed subject. So Mr. Allott, at Sheffield, says, amidst loud applause, "I am in favour of the disestablishment and disendowment of the National Church." We could go on giving many other illustrations, but what we wish to remark is that these men, and such as these, know as a matter of fact, not only that their opinions will not prevent their election, but that, for the most part, they could not be elected unless they held such opinions. So far as we can judge at present, the candidates who will offer themselves at the next general election, voluntarily pledged to the separation of Church and State, will be largely in excess of any number that we have calculated upon.

If we look at the speeches of present members we see the same frankness in dealing with this question. We give, in another column what some M.P.'s have said during the last week, upon ecclesiastical affairs. We call especial attention to the speech of Mr. Illingworth for the combined courage and common sense which he exhibits in dealing with the whole question of religious equality. The speech of Mr. James Howard, a Wesleyan, is equally firm in its character. We do not find that what either of the hon. members say is hissed at: quite the contrary, they are applauded to the echo. Read what they say,—which, unfortunately, cannot be read in any London daily newspaper—and think with an encouraged heart of the times that once were and of the times that are now!

The Established Church, although it is endowed by the State, and calls itself the "Poor Man's Church," is the only church in which fees for the performance of certain ecclesiastical ceremonies are charged. This is a subject of a "Country Vicar's" letter to the *Guardian* of last week. The "Country Vicar" says that "the fees charged to the poor are a great deal too high," and "the fees for marriages, churchings, and burials, are often more than the poor can afford to pay. Including the certificate, it is not unusual to charge a poor man 10s. for his marriage, which is nearly a week's wages. The fees charged to a rich tradesman would hardly be more than a guinea. Then a woman is expected to pay 1s. for churching, and this at a time when she stands in need of every penny she can scrape together. It is my opinion, after an experience of nearly thirty years, that all our fees to the labouring poor ought to be reduced one-half."

The "Country Vicar" takes credit for the fact that fees are not charged for baptism, although it appears that such fees have been recently levied at St. George's, Hanover-square. Must we once more, in connection with this subject, tell Churchmen that such fees are illegal? The Act abolishing them is the 35th and 36th Vict. cap. 36—"An Act to render it unlawful to demand any fee or reward for the celebration of the sacrament of baptism, or the registry thereof."

There is a curious article in the *John Bull* on "Euphemisms"—Liberation from State control being, of course, selected as one, and denounced in a way that may be easily imagined. Of another Euphemism this is written:—

"Undenominational Education" is one of these portentous phrases. It really means taking as much of the money of Churchmen as can be had and giving it to the furtherance of Dissent in our school system.

This is hardly a fair way of putting it. But when we say, and say with truth, that denominational education means taking as much of the money of the whole nation—Dissenters and others—as can be had, and giving it to the furtherance of the Church in our school system, why, can you get the *John Bull* to see the injustice of that?

This is a time of year, we believe, when the exclamation, "Here we are again!" is rather often heard. This was our exclamation upon reading the following advertisement in the *Church Times* of last week:

Collections of manuscript Sermons purchased for immediate cash. Must be perfectly original, short, legible, and of high Church tone.—Apply (with specimens) to Mr. W. Skeffington, 163, Piccadilly, W.

We give the advertiser the benefit of this quotation *gratis*, for we do not suppose that he will get many replies from the readers of the *Nonconformist*.

State after State on the Continent is withdrawing from the priesthood the power which that body should never have possessed, and which it has often used for the worst of purposes. The Civil Marriage and Registration Act of the German Parliament, is perhaps, the greatest blow that the clergy of the German Empire have yet received. It establishes compulsory civil marriages, no marriage is to be held legal unless performed by the civil registrar, and every marriage must take place, not in the Church, but in the town-hall of

district in which either of the contracting parties resides. The Church is simply ignored. Any ecclesiastical ceremony held subsequent to the civil ceremony is allowed, but it has no force in law. Italy also, is making its laws upon this subject more stringent. Civil marriages have been established there since 1867, but the clergy, in many instances, have satisfied the people that only marriages by themselves are binding. There has been a constant evasion of the law. This is to be stopped. Any religious ceremony as a prelude to, or substitute for, the civil ceremony is now to be prohibited under penalties. Of all the principal European countries only Spain and England now retain marriage by clerics alone, just as they are the only two countries where burial-grounds are monopolised by the dominant established sect.

We are indebted to the *Creole* newspaper, of Georgetown, Demerara, and to a correspondent of the *Guardian* from the same locality, for some exceedingly interesting information relating to a conference of the West Indian bishops, held in October and November. At the same time a meeting of the Guiana Diocesan Society, on Oct. 30, was held. We take the latter first. Our readers know that many of the West Indian colonial churches have recently been disestablished and disendowed. We now find that every speaker at this meeting, including half a dozen bishops, admitting the certainty of the early disendowment of that portion of the English Church in the West Indies which still receives aid from the State. As to the effects of disendowment, the Bishop of Antigua frankly admitted that "when at first the question was brought before him how to maintain the Church in one portion of his diocese, Dominica, an island where a large portion of the population belong to another Church, and all are poor, or comparatively so, he thought it would be impossible, and under this belief wrote to that venerable and noble society, the Society for the Propagation of the Gospel, asking for assistance if the Church was to be maintained." "But," continued Dr. Jackson, "my gloomy fears were not realised. When some time afterwards I called a meeting of the supporters of the Church in Dominica I found each man actuated by an earnest desire to make every sacrifice to maintain the position of the Church to which from infancy he had belonged. One merchant put in my hand a cheque for 500*l.*, a large sum for a man trading in such a place, others to the extent of their power followed his example, and now the condition of the Church in that island is as satisfactory as it was in the best days of establishment."

The *Guardian* correspondent writes in an equally cheerful spirit. He says:—

The progress of events which has led to our being, in common with other colonial churches, disconnected from the Crown of England, has been gradual, but decided. Now, with disestablishment and disendowment carried out in all the West India dioceses save two, and rapidly approaching our own, with the knowledge moreover that the letters patent for the appointment of colonial bishops will no more be issued, we can, we thank God, look forward to the future, confident that the wisdom of our chief pastors has watched over, and by God's guidance will zealously continue ever to watch over, the sacred charge committed to them.

Judging from the proceedings of this and other meetings we should say that disendowment has wakened up nearly the whole of the Episcopalian churches in the West Indies; that it has infused into them a life and vigour that they never before possessed, and that their confidence of spiritual success was never so strong as it is now.

THE LIBERATION MOVEMENT.

CALVERLEY, YORKS.—On the 22nd (Monday week), the Rev. J. H. Gordon lectured here; Mr. Briggs Priestley, of Bradford, in the chair. There was a large attendance, of whom a considerable proportion were Churchmen, and during a portion of the proceedings there was the greatest disorder, which was only checked by the forbearance and good temper of the chairman. Mr. Gordon, as usual, went through the work he had set himself to do and said what he intended to say. A correspondent says that "a few of the sensible Church people were ashamed of the conduct of their own party, and this meeting will do more good than half a dozen quiet meetings."

SHIPLEY.—On the 23rd inst., Mr. Gordon lectured at Shipley, in the Good Templars' Hall, Mr. S. E. Sichel in the chair. The chairman, in introducing the lecturer, referred to the teachings of ancient history, to the struggles of the early Christians, and to the persecutions of later times, to show the long-standing injustice under which the people of various ages had suffered from a State-imposed religion. There were few countries in Europe yet free from its thralldom—Switzerland, perhaps, being most free—but in the United States they saw the perfection of freedom, where each sect flourished under the protection of the State, but no one

deriving any favour from it. Mr. Gordon's address was much appreciated, and at its close the lecturer replied to several questions—receiving a cordial vote of thanks.

MIDDLETON.—A course of lectures, given by local ministers, has just been concluded here. They have excited considerable attention, the local press giving very full reports. The following is the series:—"Wycliffe," by the Rev. J. Spencer Hill; the "English Puritans," by the Rev. B. Glover; "John Milton," by the Rev. John Hill; and "Cromwell," by the Rev. W. Francis. These were given on successive Tuesday evenings, the last being on the 22nd inst.

OTHER MEETINGS.—We have received notice of other meetings, reports of which have not been received in time, and have not been given in our columns. Amongst others we notice that lectures have been delivered or meetings held at Cullingworth, Sutton in Ashfield, Felling, and Bingley, all in the Yorkshire district.

THE NONCONFORMISTS.

The *Daily Telegraph* has, during the last few months, published rather elaborate papers containing information as to the distinctive features and resources of the Church of England, the Church of Scotland, the Wesleyans, and Roman Catholics. On Christmas Day appeared another of the series, on the "Rise, Progress, and Present Condition of the Nonconformists," which our contemporary says was written by Mr. R. W. Dale, M.A., of Birmingham. The writer, after some historical reminiscences, goes on to say:—

In every parish in this country there is a national building appropriated to forms of worship which both Roman Catholics and Protestant Nonconformists disapprove. Unitarians complain that the State should discourage and oppose Unitarianism by investing the clergy of a Trinitarian Church with the authority of the State, and supporting them from public funds. Baptists allege that they are not treated equitably so long as the State authorises and maintains a clergyman in every parish to teach the necessity of infant baptism. Congregationalists protest against the injustice to which they are subjected so long as the State takes sides against them by giving the national sanction and national revenues to the support of Episcopacy. In Ireland the establishment of Protestantism by law was an offence to all Irish Roman Catholics. In England the establishment of the Protestant Episcopal Church is regarded by the vast majority of Nonconformists as an unjust attempt of the State to discourage Nonconformist opinions and to secure the ascendancy of a religious creed and an ecclesiastical polity which a large section of the people have deliberately rejected. They say that the State should deal alike with all good citizens, whatever their religious opinions, and that in the controversies which divide Church from Church, the State should take no part. The religious inequality arising from the existence of the ecclesiastical Establishment is not the only ground on which the majority of Nonconformists rest their protest against it. They allege that by making the provision of religious instruction and the maintenance of Divine worship a branch of the civil administration, religious earnestness is depressed, that the Establishment is favourable to a colourless theology and to a formal piety, and that if the present adherents of the Church of England received an independent organisation their freedom would develop an energy and zeal which would be to the spiritual advantage of the whole nation. Further, they maintain that they cannot liberate themselves from responsibility for what they regard as the doctrinal errors of the Established Church by separation from its communion. The whole nation is responsible for the religious teaching of the national clergy, and the rites and ceremonies of the National Church. It is not only the clergy of the Establishment or their congregations that are to be charged with whatever religious error the Church may propagate, but the whole of the English people. We are all responsible for the Thirty-nine Articles as we are all responsible for the law of primogeniture; for the offices of the book of Common Prayer as for the Factory Act. When Archbishop Manning preaches transubstantiation or recommends the confessional, he and his Church bear the whole responsibility; when Mr. Maconochie preaches doctrines separated by very thin lines from the theology of the Church of Rome, and when he recommends the practice of confession, it is a very different matter. Mr. Maconochie and all the clergy who think with him are servants of the nation precisely in the same sense in which Mr. Stansfeld and the Poor Law Inspectors are servants of the nation. If Mr. Stansfeld and his subordinates were permitted to treat the poor with cruelty, the crime would be the crime of the nation; and in the same way the nation is responsible for whatever evils may be inflicted on the national life by the teaching of the national clergy. The Unitarian is responsible for the Trinitarianism of the Articles of the Established Church, and the Baptists for the office of the Prayer-book which teaches the spiritual regeneration of all baptized infants.

For these reasons, and for many others, the great majority of the Nonconformists desire the disestablishment and disendowment of the Church. Till within the last twenty years the Wesleyan Society was disposed to regard the Church of England with a friendly eye, and among its older and its wealthier members there are still a considerable number of persons who believe that, on the whole, the Establishment is an advantage to the nation; but the development of the Tractarian movement of '33 and the present activity of Ritualism have produced a very general change in the temper and opinions of this powerful community. I have reason to believe that a large majority of the laity have learned to regard the Establishment with strong antagonism, and that of the Wesleyan ministers under forty years of age there are comparatively few who do not feel the heartiest sympathy with the Liberation Society. A similar change, but arising from different causes, has passed over the Unitarians. Till very recently a considerable and influential section of the Unitarian

ministry and laity was friendly to the Established Church. They believed that it diminished the intensity and definiteness of theological faith, and promoted a general spirit of tolerance by making men indifferent to doctrinal differences. Many of them supposed that by the gradual growth of what they would regard as a wise and liberal public opinion the Church of England would sooner or later be thrown open to themselves. They thought that the Church which still retains the Athanasian Creed would in the course of time become sufficiently comprehensive to include among its clergy those who reject the doctrine of the divinity of Christ. Within the last few years these views and hopes have been very generally abandoned. It may now be said that the Nonconformists of England and Wales—Baptists, Independents, Presbyterians, the various Methodist communities which have successively separated themselves from the original Wesleyan Society, the Welsh Dissenters, the majority of the Wesleyans, and of the Unitarians—are opposed to the continuance of the existing ecclesiastical Establishment.

Mr. Dale then speaks of the numerical strength of the Nonconformists, which could not well be ascertained without a repetition of the Religious Census of 1851, to which, however, the friends of the Established Church strongly object. That census, which was fairly accurate, showed that the accommodation in places of worship provided by the State Church and the denominations outside was about equal, but that the aggregate attendance at places of worship was more numerous in Nonconformist places. It is argued that this is the only reasonable method of computation, and that if it should be again attempted the duty should be entrusted to persons appointed by the district registrars. Under his first heading Mr. Dale describes the doctrines of the Nonconformist sects, which embrace on the one side the extreme Irvingites, who, approximate to the Anglican clergy, and on the other, the followers of Mr. Voysey and the Unitarians. Amongst the latter, however, there are considerable varieties. The Society of Friends, a denomination small in number, less than 14,000, have secured a remarkable influence in the country as the result of their moral excellence and philanthropic zeal. Their fundamental principle is the perpetual presence and activity of the Spirit of God in devout souls. But the overwhelming majority of the Nonconformists hold in common the doctrines commonly described as Evangelical, the Trinity, the Divinity of our Lord, the atonement effected for mankind by His death, justification by faith, the necessity of regeneration by the direct action of the Holy Spirit on the soul, the final judgment and future rewards and punishments.

So harmonious is the religious faith of all the most numerous and powerful Nonconformist sects, that nothing is more common than for a Baptist minister to preach at an Independent chapel during the minister's vacation, or for an Independent minister to preach at the opening of a Baptist chapel. Anniversary sermons and sermons for Sunday-schools and home or foreign missions in Methodist chapels are frequently preached by Baptist, Independent, and Presbyterian ministers. Ministers belonging to different Nonconformist sects, if they happen to have had an exceptionally hard week, and have been unable to prepare new sermons, frequently "exchange" pulpits for one or both of the Sunday services; and the congregation hears the same doctrine from the stranger that it would hear from its own minister.

Among the larger Nonconformist sects the only serious doctrinal differences relate to the Calvinistic controversy. All branches of Methodists reject Calvinism, and it is probable that comparatively few Independent ministers—not one in ten of those under forty years of age—preach the characteristic doctrines of the great Genevan reformer. There is a section of the Baptists called "General Baptists," because they hold the doctrine of "general redemption," which affirms that Christ died for all men, though only those who believe in Him will be saved. Like the Methodists, they reject the Calvinistic theory of election and the correlated dogmas. The Particular Baptists, on the other hand, derive their name from the doctrine of "particular redemption," which affirms that Christ died for the elect only. It is probable, however, that with a very large proportion of those who belong to this section of the Baptist Churches, Calvinism has become almost an obsolete theory, although it is still maintained by the powerful influence of Mr. Spurgeon. The Presbyterians in England—there are several different kinds—retain the Westminster Confession, which is Calvinistic; but even among them the theological rigidity and severity of the Westminster Assembly have very generally disappeared.

Under a second heading the writer describes "Nonconformist Modes of Worship." Liturgical forms are in general rejected, and of late years there has been a marked improvement in congregational psalmody. Nonconformists attach great weight to preaching, though the preaching among them is perhaps less effective than it once was:—

It may be doubted whether Nonconformist preaching is quite as effective as it was fifty years ago. The sermons are more thoughtful, but less popular. In literary excellence they have improved, but they are less vigorous and vehement. They are more correct, but not so intense; there is more knowledge, but less passion; there are fewer very bad sermons preached, but fewer very good ones. The sermons of the different sects have become more alike than they once were. Methodist preaching is less fiery, Independent preaching is less theological than at the beginning of the century. Ethical sermons and sermons on the histories of the Old Testament and the New have taken the place of the controversial discourses in which the older Nonconformists delighted. The practice of reading sermons is becoming common in some sects, and this practice is generally fatal to popular effect.

The third division discusses "Church Organisation," and describes the constitution of the Friends, the Irvingites, the "Church of Scotland in England," and the English Presbyterians and

United Presbyterians. Relative to the Baptists and Independents it is said,—

The only difference between the Baptist and Independent Churches relates to the persons who ought to be baptized, and the form in which the rite should be administered. The Independents baptize infants by sprinkling; the Baptists baptize only those who make a personal profession of their faith, and these they immerse. The fundamental principle of the ecclesiastical policy of both these denominations limits church membership to those who declare that they have received the Lord Jesus Christ as their Saviour, that they have trusted in Him for the forgiveness of sin, and that they intend, God helping them, to keep His Commandments. In other words, the Church, according to their theory, consists only of those who have been regenerated by the Holy Spirit in response to their personal faith. A man may be a seatholder for fifty years in one of their chapels, and a large contributor to the various funds of the Church, but this does not constitute him a church member, and if he is only a member of the congregation he has no voice or vote in the management of the affairs of the Church. If he desires to become a church member, he informs the minister, who converses with him on his reasons for wishing to be admitted into membership. The minister, if satisfied of the applicant's sincerity, proposes him for membership at one of the monthly meetings of the Church, and at the next monthly meeting the Church votes upon the question whether he shall be received or not. Usually, two of the church members are appointed to visit the applicant, either before he is proposed by the minister or before the final vote. As admission into the church is determined by the votes of its members, so the members alone have power to exercise "discipline." If any charge of drunkenness, profanity, dishonesty, untruthfulness, or immorality of any kind is made against any church member, the charge is investigated. The investigation is sometimes, but very rarely, made by the whole church—more commonly by a committee appointed *ad hoc*, and in some churches by a standing committee, appointed from year to year, of which the minister is chairman. The committee report the result to the Church, and if the inculpated member is found guilty of the charge, they recommend censure or expulsion, according to the gravity of the offence and the spirit with which the guilty person regards it. In nearly all churches, any member becoming a bankrupt or making a composition with his creditors, is *de facto* suspended from communion until the causes of his failure have been investigated. If there has been recklessness, dishonesty, or culpable carelessness, the church censures or expels. As every church is "independent," there is no appeal from its decisions, but in the event of a minority being dissatisfied with a decision on any question affecting the character of one of the members, it is not uncommon for the majority to consent to submit the difference to the judgment of a few ministers and laymen from neighbouring churches, who are requested to act as arbitrators. The deacons of a church are "laymen," and are elected generally by ballot, sometimes for life, sometimes for periods of five or three years, sometimes annually. It is their business to distribute the funds contributed at the Lord's Supper for the relief of the poor members, and in most churches they have the general charge of the financial affairs of the church. They also act as a standing council, and are consulted by the minister on all church business. The minister is elected by the votes of the church. It is usual to require a majority of two-thirds to constitute a valid election. In some cases it is provided that a majority of two-thirds can also require him to resign; but if there is general dissatisfaction with his ministry, a minister usually resigns without any formal vote of the church.

Although every Baptist and Independent church is absolutely free from all external control, the Baptist and Independent churches in a county or in a division of a county, or in two or three adjacent counties, form a Baptist and an Independent county union or association. There is also a Baptist Union and an Independent, or, as it is called, a Congregational Union, for England and Wales, consisting of representatives of the churches throughout the country, but having no legislative power.

Section IV. has reference to "Nonconformist Institutions," such as colleges, Sunday-schools, district missions, and Bible-classes, organisations for visiting the poor and distributing religious tracts, and ladies' societies for making articles of clothing for the poor.

It is very rarely that a Nonconformist minister, with a congregation of any magnitude, spends any time in the regular visitation of the district in which his chapel stands; this work is entrusted to the missionaries employed by his church, and to the organised voluntary labour of his church members. The large churches have very often some special kind of work of their own. In many cases, for instance, a few of the members of a church conduct a clothing club for the poor, or they carry on a Sunday-school in a house which they have hired in a poor street, or they sustain a Bible woman. In a few instances a congregation has established what is called a "British Workman"—that is, a public-house where no intoxicating liquor is supplied.

Section V. is devoted to "Religious and Ecclesiastical Life." The great majority of members of Nonconformist Churches are persons who have been drawn from the outside, whose parents were either Church of England people or persons altogether indifferent to religion. But the modern Evangelical Nonconformists are distinguished from their fathers by the extent to which they have developed the idea that every Christian man is bound to undertake some definite form of religious work. Having a free ecclesiastical organisation, and ascribing no sacerdotal prerogatives to their ministers, the unofficial members of their churches are encouraged to active participation in numerous forms of evangelistic and philanthropic work. Every one who enters a church is expected to do something—teach, preach, visit, or act on some committee; and all are expected to contribute largely in support of religious and philanthropic enterprises.

"The Political and Social Characteristics" of

Nonconformists is the sixth branch of the subject dealt with by Mr. Dale. Their chief strength is derived from the lower section of the middle classes and from the working classes, including a large proportion of agricultural labourers.

In London and in all the large towns there are "suburban" congregations, in which comparatively few working people are to be seen; but while it is unhappily true that enormous masses of our working population never cross the threshold either of church or chapel, the actual number of factory hands, mechanics, working men and women of all kinds to be found in Nonconformist churches is very large.

Politically, the Nonconformists—ministers and people—have, as a rule, always been Liberals. This was probably not the case thirty years ago with the members of the Wesleyan Society:—

Their leading men were not very willing that they should interfere in political life at all, and were especially afraid of what they regarded as the irreligious spirit of Liberalism. Gradually, however, the mass of the Wesleyan people have drifted towards the political convictions of their fellow Nonconformists, and, though the transition is even now not complete, it is being accomplished very rapidly. There are also, I believe, a few Unitarians who shrink from the more advanced type of Liberal political thought. But the mass of the Nonconformists have been identified throughout their whole history with the Liberal party. They were the followers of Henry Brougham in his earliest and best days. They were true to Lord Grey. For Lord Russell in his prime, notwithstanding the coldness which might seem to render it impossible that he should excite and attract popular admiration, they cherished a hearty loyalty; there was a certain grit in his composition which suited their temper and traditions. Mr. Gladstone has commanded not their loyalty merely, but their enthusiasm. That this enthusiasm has been chilled, and that in every part of the country the most active Nonconformist politicians are resolving at all costs to withhold their support from the chiefs of the Liberal party until the principles which have determined the educational policy of the Government are abandoned, are facts which are perplexing and irritating the recognised leaders of Liberal constituencies. It has never been the habit of Nonconformists to press their characteristic principles on their political allies. Even the enthusiasm of the Manchester Conference, held two years ago, did not hurry them into the fatal mistake of requiring the Liberal party to accept the principle of disestablishment as the condition of their allegiance.

Nonconformists are content to wait till the principle has secured the intelligent and general consent of their old political friends. What has shaken their allegiance to their former leaders is the conviction that the policy of the Government is extending and perpetuating the power of the clergy of the Church of England and the priests of the Church of Rome over elementary schools which derive a large portion of their support from public funds:—

The struggle over the 25th clause of the Elementary Education Act is but an incident in a far wider and larger conflict. The Nonconformists maintain that no new sources of public support should be opened to schools which are under private, irresponsible, and sectarian management, and that the policy of the Liberal party should be directed to the gradual absorption of these schools in a truly national and unsectarian system. Accidentally the fight has turned on the question whether fees should be paid out of the rates for children attending denominational schools. Payments to these schools had been made for years out of the Consolidated Fund, but, except in the few districts in which the guardians had availed themselves of the powers conferred on them by Denison's Act, no payments had been made to them from local rates, and the Nonconformists resolved upon resistance. An additional motive to resistance was supplied by the urgency and perseverance with which Mr. Forster asserted the principle that to compel a poor parent who is unable to pay for his child's education to send the child to a board school where he would receive no sectarian teaching at all, would be unjust; and that the parent had a right to claim the fees which would enable him to send the child to a school where it would receive the sectarian religious instruction he preferred. This principle seems, to large numbers of Nonconformists, to be so hostile to the spirit and traditions of Liberalism, and to the highest interests of the country, as to require them to use whatever strength they have in resisting the educational policy which is intended to give it effect. How long the schism between the Liberal leaders and themselves is likely to last, it is hard to predict; the sooner it disappears the better it will be for the Nonconformists, the Liberal party, and for the country. The return of Mr. Bright to the Ministry, and the vigour and frankness of his speeches at Birmingham, have created a hope that during the next session of Parliament the Government will make a serious effort to remove the grounds of Nonconformist discontent. The Nonconformist leaders have, therefore, called a truce, and have suspended the electoral policy which during the summer assisted to render it impossible for any Ministerial candidate to obtain a seat. What they ask for is the repeal of the 25th clause, the cessation of annual grants to new denominational schools, and an additional clause in the education code, providing that in the case of every denominational school receiving an annual grant a definite proportion of the whole cost of maintaining it shall be raised by voluntary subscriptions.

Next day the *Daily Telegraph* followed up Mr. Dale's paper with a leading article, in which he is described as well qualified to speak in the name of those who do not conform to the Church of England, and who are spoken of as "a very large minority, if not a full half, of those who attend Divine service on Sunday." The day is past when Dissent was the theme of stupid, ignorant, and vulgar derision. Nonconformists have now gathered such influence and won such respect that the most powerful minister would not dare to do them open injustice. Many of their grievances have been redressed. The Test and Corporation Acts have been repealed, the Universities have been thrown

open to them, and remaining badges of inferiority will soon be struck off. The *Telegraph* goes on to say—

It is nearly half-a-century since the Dissenters began to rise above the calumnies of their enemies and the political disabilities to which they had been subjected in days of despotic legislation. Much was done for them by the Low-Church movement, which was social quite as much as religious, which showed as great an eagerness that England should be freed from the guilt of slavery as that she should lead a pious life, and which has done so much to ennoble her political and social morality as to be an incomparably higher revival than that which began with the Tractarians. The Evangelicals of the English Church found that Episcopacy was, after all, but a slender wall of division between them and the Nonconformists. They found that they and the Nonconformists fundamentally agreed. They had the same conceptions of Christianity, the same eagerness to bring comfort to the suffering, the same contempt for the mere millinery of religion. As the force of the Low-Church was waning, the history of England began to be studied anew, and the doings of Nonconformists to be seen in a new light. A crowd of eager toilers, and notably Mr. Carlyle, helped to clear away the calumnies which had been piled around the memory of Cromwell, and to declare that he was no vulgar fanatic or hypocrite. The result has been an extraordinary change in the tone with which contemporary literature now speaks of the Puritans. Macaulay, Froude, Carlyle, and a crowd of lesser men have written their eulogy in some of the finest passages of modern prose. To say that they have added one of the noblest chapters to English history has become little better than a commonplace; and their detractors are now chiefly confined to the ranks of the sacerdotal party, which seeks to revive mediæval forms of religious life and thought in the middle of the nineteenth century. The Nonconformists have, of course, largely profited by the new current of opinion. All educated men now admit that they have been the consistent defenders of Liberal opinions for two centuries; that they have taught the duty of religious toleration; that they helped to save the country from any risk of its falling again under any form of sacerdotal dominion; that they have ever been on the side of the weak, the oppressed, and the suffering. Nonconformity has been the political teacher of the English nation. But for the fanaticism of Puritanism, the ideal enthusiasm of Bunyan, the sturdy demand of the Nonconformists for political equality, and the marvellous consistency which they have preserved for two centuries, the history of England would have been far less of an heroic record. And hence the reason why the Nonconformists excite so much interest among students who do not share their religious creed, and the praise of whose orthodoxy is in none of the churches. Such men see that, however objectionable some dogmas of Nonconformity may be, it is morally sound at heart. Its heart is in the right place, and it is guided by instincts which may take it much farther than some imagine, but which cannot fail to lead towards noble ends. Thus the intellectual Liberals feel that there is a bond of union between them and the Dissenters which can make them afford to forget any difference of dogmatic creed.

M.P.'S ON ECCLESIASTICAL AFFAIRS.

On Tuesday evening last week a dinner was held at the Central Liberal Club, Bradford, to celebrate the recent Liberal victories in the south ward of the borough. Mr. Briggs Priestley occupied the chair, and Mr. Alfred Illingworth was among the speakers. The hon. member reviewed the measures of the Gladstone Government, stated that it was now the duty of the Liberal party to force upon the Government the necessity of dealing with the county franchise, and went on to say that there was some confusion on the education question at the present time, as was indicated by the different utterances of several members of the Cabinet on recent occasions.

They had Mr. Bright speaking at Birmingham with no uncertain sound; but, unfortunately, there were other members of the Cabinet who seemed to contradict to a great extent, or at any rate to qualify very much, the utterances of Mr. Bright at Birmingham. (Hear, hear.) Even Mr. Stansfeld, for whom he had a great respect, and whose esteem and consistency he placed at a high point, had led his friends into some little confusion by utterances which necessitated explanations afterwards. (Hear, hear.) At any rate, he would say that it would be a great misfortune if the Government thought to ride off on the question through the measures of two or three private members who chose to bring in bills for the alteration of the Education Act. If the Government was going to be neutral or lukewarm in the subject, the dissolution of the Liberal party as at present organised was not far distant. (Hear, hear.) There was one principle for the guidance of the leaders of the Liberal party with which a great majority of the members and the entire intelligence of the party were identified, and that was that in future legislation there should be scrupulous regard that the principle of religious equality was fully recognised. (Hear, hear.) He did not wish to hurry the leaders to consider the question of the disestablishment of the English Church—that question was not yet ripe, and time alone could ripen it—but when they did legislate, they should take care that the principle of religious equality was not violated.

It might be said by some that the Education Act did not violate this principle, but if he understood the modern idea of religious equality, it was that the State should take no part in religious education, and it was because the Government had in the Education Act gone so far in this direction that the Nonconformists felt humiliated. (Hear, hear.) The Government had got so deep into the mire that unless they would at any rate turn their hands in the direction which led out of the mud, the Nonconformists and the great body of working men who, although not belonging to the Nonconformist bodies, appreciated the position which they took, and were allies with them, would say, "We will

not maintain you in power to violate our religious convictions." (Applause.) There was the religious difficulty in schools. He did not wish to cast any reflections on religious teaching and the desirability of religious instruction being given to the children of the working classes, but he would ask, suppose it had been found that the people were thoroughly well educated in secular subjects, and it had also been found to be a fact that the religious instruction of all the children had been neglected, would Government have thought it their duty to create machinery to supply this deficiency? He ventured to say there were very few people who would say that Government ought to do any such thing. (Hear, hear.) Government would not have undertaken such a thing, but would have left it to voluntary religious organisations, apart entirely from State aid and support. (Hear, hear.) But Government had a right to take hold of the rising generation and say that in the interests of the community at large, and in order to avoid future responsibilities and expense in the shape of workhouses, prisons, and police, they were determined to stop ignorance at its source; and, therefore, they had a right to take the children and give to them a sound secular instruction, and leave the religious teaching to be supplied by voluntary means. (Hear, hear.) Now, how had this matter been dealt with in Parliament? He ventured to assert that the people of this country had never had an opportunity to consider the matter, or to express their opinion as to what they wanted in a national system of education. It was a grave mistake and a great misfortune that the Government had dealt with the question when they did. (Hear, hear.) Then there was the Endowed Schools Act. One of the heaviest charges against the endowed schools of the country, as they then existed, was that the courts of law had ruled that Dissenters were disqualified from holding any governorships in connection with them, the result of this being that, with very few exceptions, the whole of these schools were in the hands of the Established Church. What was the consequence? The appointment of masters and every other officer was in the hands of the clergyman, and it was written up in plain letters, "No Dissenter need apply." (Laughter.) It was impossible that such a state of things could be allowed to continue—(Hear, hear)—and the object of the Endowed Schools Act was to alter that and other matters. But very slight regard was paid to the right of Dissenters, and painful instances of this came before the committee. There was the case of Bala, in Wales, where it was stated in evidence that seven out of eight of the population were Dissenters, and yet they had only two Dissenters out of seven on the governorship of the school. What was the explanation of this? He was very much disinclined to say one word against their senior member—a gentleman with whom he had worked on a great many questions—but it was better that the truth should be told once for all. (Hear, hear.) What was Mr. Forster's answer on this question? He said that they must not forget, in the case of Bala, what had been the system before, when the bishop and the clergyman had the whole in their own hands, so that the change had let in something of a popular element. (Laughter.) He supposed Mr. Forster meant by that that the seven-eighths of the population were to be thankful for small favours. (Laughter.) There was another illustration nearer home, in the case of Thornton, where the Dissenters had been nearly as unfairly treated as in the case of Bala, and the result was that the Liberals of that district had a score to settle with some one there on the subject. (Hear, hear.) Then who were the commissioners? They were three Churchmen. There was Lord Lyttelton, who was vice-president of the Church Defence Association; there was Canon Robinson, who held the living of Bolton Bridge at the same time that he received 1,000*l.* a year as a commissioner, and who, on being asked whether he should object to a Dissenter being one of the commissioners, said that as a Dissenter he should object; and as to the other gentleman, he must say that his high sense of justice had overborne his party sympathies. But there were also seven assistant commissioners, and how many of these were Dissenters? Not one. And this was to carry out an Act which in a great measure, was passed for the purpose of doing some justice to Dissenters. (Applause.) And the whole Education Department was surrounded by clouds of men of this kind, and this was the way all the work was done. What was wanted was that the whole thing should be blown up into air and a fresh beginning made. (Applause.) He should no doubt be told that this was a display of his sectarian bigotry. (Hear, hear.) The Dissenters might have peace and the good-will of Churchmen so long as they were silent and submitted to this kind of work, but he said that if these were the terms on which they were to maintain the connection he did not mind if it were to be snapped to-day. (Loud applause.) Let them relegate their leaders to the Opposition side of the House, and he ventured to say that in a very short time they would begin to pay more regard to the principles which they advocated. (Hear, hear.) They were now near the end of the present Parliament; it would not last a year longer. What he would say to them was, let them stick to their convictions; let them not listen to the voice of the charmer, who said that they must first look to the sending of a majority to the House of Commons whatever that majority was. (Here, here.) They had never done anything by such truckling. (Applause.) Better send a minority of men banded together by a common conviction, who could act in one body, rather than send a majority composed of a straggling line, so that we could not tell where they would fire. (Loud applause.)

In our last number we gave a very brief summary of the remarks made by Mr. James Howard, M.P., on ecclesiastical subjects in his address to his constituents at Bedford. A fuller report now before us enables us to give that portion of his speech at greater length. Mr. Howard said he had been returned to support Liberal measures. He had voted in favour of the abolition of the Game Laws, the Burials Bill, the repeal of the 25th clause of the Education Act, Mr. Richard's motion for international arbitration, and Mr. Miall's motion for the Disestablishment of the Church of England. (Immense cheering.) He believed that the principles of the Irish Land Bill and the Irish Church Bill would be applied to England—

With regard to the Irish Land Bill, I would have it

understood that I have no intention or wish to see all the principles of that bill applied to England, for I think some of them, such as compensation for disturbance, altogether inapplicable to the present condition of our agriculture; but with regard to the great principle embodied in the Irish Church Bill, equality, there can be no question that the opinion is gaining ground in thoughtful minds that the functions of the State should be confined to the secular affairs of the nation—(Hear, hear)—and that the Church should be left to pursue her course uncontrolled either by the House of Commons or the House of Lords. (Cheers.) I have said that the thought is gaining ground among thoughtful minds; but I see there is one thoughtful mind, than whose there is not a more thoughtful one, the new Solicitor-General, Mr. Vernon Harcourt, who, as he said at Oxford the other day, thinks it necessary still that the State should control the Church. I have said I thought the Church should be allowed to pursue its own course without the control of the House of Commons; but by the Church I do not mean the bishops and clergy. Whenever the time comes for the disestablishment of the Church it will be imperative that the laity should be secured a proper control and a due share in the affairs of the Church. (Cheers.) I am aware that it is the fashion to class all people who advocate disestablishment amongst the enemies of the Church. I take a different view of that subject: I believe they are among her truest and best friends—(Hear, hear)—for if the laity had more power, a greater share, in the government of the Church, the inward progress of the Establishment towards Rome would have been checked years ago. (Loud cheers.) Some people imagine that to destroy the Establishment is to destroy the Church; uproot the Establishment the Church would remain, and I believe would remain more firmly grounded in the hearts of her members—(cheers)—and this because the people would have a much larger share in the administration of her affairs. (Prolonged cheers.) I have said that Mr. Vernon Harcourt, a man for whom I have a very great respect, expressed at Oxford a belief that it was still necessary for the State to control the Church. Now, I join issue with the right hon. and learned gentleman on that point, and I would, on three essential elements, appeal to the history of the largest Nonconformist Church in the world—the Wesleyan Methodist. Have they not for 130 years past preserved purity of doctrine, the doctrine and principles of the Reformation left to them by John Wesley? Can the Church of England compare with the Methodist Church in this respect? I say she cannot. (Hear, hear.) As to discipline and church government, can the State-controlled Church compare with the Methodist in those particulars? Why, the Church of England controlled by the State seems to have no government at all. (Hear, hear.) Further, compare the growth of the State Church, with all her emoluments, with that of the Methodist. Why, it won't bear comparison with it, it is not generally known that the Methodist Church, in the four quarters of the globe, has greatly outnumbered the Church of England notwithstanding all the temporal advantages possessed by the Church of the State. (Cheers.)

In reference to the education question, the hon. member said that Mr. Forster's Bill of 1870 was received with showers of compliments from the Tory benches. From the very first thing the subsidising of denominational schools was a stumbling-block in the way of establishing a national system of education,—

When therefore the Nonconformists and the great body of advanced Liberals asked for a national system, what did the Government do? They set about to extend, more largely subsidise, and to perpetuate the denominational system. Now, what is a denominational school? It is simply a nursery of the Church to which that school belongs—(Hear, hear)—and it is so regarded by the clergy of the country and also by Roman Catholics. The State has for 300 years poured all its emoluments and all its favours into the lap of one Church; the Nonconformists having had during that long period to bear the strain of having their more wealthy families absorbed into the bosom of the National Church: and what is the effect? Why, five-sixths of the land of England belongs to members of the Established Church. Nearly the whole of the aristocracy have been brought into that Church, and when the Liberal Government, brought into power mainly by the exertions of the Nonconformist party, entered upon office, one of their first acts was to secure nearly the whole of the rural education of the country being placed and hept in the hands of the local clergy. (Cries of "Shame.") I say the Nonconformists have great cause to be aggrieved by the Government policy—(cheers)—for, remember, it is a reversal of the Liberal policy of generations, a policy which has been hitherto one of levelling up and bringing the Nonconformists of the country more into equality with the Established Church. (Cheers.) Now as to the cost of denominational schools. Perhaps it is not generally known that the Church of England has had already no less than five millions of national money towards building her schools, and only last year had about half a million of money out of the Consolidated Fund towards paying her teachers and carrying on her schools. (Voices: "Shame.") But the money part of the question is a very small evil. (Hear, hear.) The great evil of the system is this, that it stands in the way of compulsory education. The State cannot compel a parent to send his child to a denominational school, and there are no others in the majority of rural districts; and I maintain that the nation cannot afford at the present day to allow its children to grow up in ignorance. (Hear, hear.) We have adopted household suffrage in boroughs, and I suppose ere long it will be adopted in the counties, so that as nothing is more dangerous to a State than ignorance, we cannot afford, as I have said, to allow the people to grow up in ignorance, but they must have education in order to enable them to take an intelligent view of public questions. (Hear, hear.) I believe there will be no peace to the Liberal party until we have a national, free, compulsory, and unsectarian education. (Loud cheers.) Freedom and compulsion cannot be separated. I know that the advocates of unsectarian education are charged with wishing to establish "heathen schools," and give a "godless education." I repudiate that. (Cheers.) By all means let the

schools be thrown open at stated periods for the inculcation of religious truth, and that by persons capable of giving it. I think Mr. John Morley has most effectively proved in the book he has recently published that the teachers in the Church schools at present are totally incapable of imparting religious instruction, or of what is called "teaching religion."

THE LATE REV. J. H. HINTON.

The following resolution was adopted by the executive committee of the Liberation Society at their last sitting:—"That this committee, have received with much regret intelligence of the decease of the Rev. John Howard Hinton, M.A., and desire to express their sympathy with his family in the loss which they have sustained. They recall with pleasure their association with him, during the period when he was a member of the society's executive committee, and desire to place on record their sense of the ability, earnestness, and steadfastness with which he advocated, both by his pen and by his voice, the principles of Christian willing-hood, throughout the whole of a long and honourable career."

On Sunday two sermons were preached at Devonshire-square Chapel, Stoke Newington, in connection with the death of Mr. Hinton, with whose memory the place is intimately associated. Devonshire-square Chapel derives its name from an old building in Devonshire-square, City, which was taken three or four years ago for the purpose of railway extension, and which was not without historical interest. Its records extend as far back as 1638, and even this remote date is not that of its actual origin. Among its earliest ministers was the Rev. William Kiffin, who was a personal friend, and it is stated a creditor, or rather a pecuniary benefactor—for he preferred giving a considerable sum of money to lending a still larger one—of Charles II.; and after him came as pastors, among others, Mr. Gowan, well known for his religious writings; Timothy Thomas, Dr. Price, and, lastly, the deceased Mr. Hinton, who having been the minister for about a quarter of a century, was succeeded by the Rev. W. T. Henderson, pastor of the handsome new chapel in Stoke Newington-road, about three-quarters of a mile from Dalston railway junction. In consequence of this indirect connection of the deceased with the new edifice, and in order to testify respect for his memory, a considerable number of persons went a considerable distance to hear the funeral sermons on Sunday, and much interest was manifested in both the services. The sermon in the morning was preached by the Rev. Charles Stovel, of Commercial-street Chapel, whose text was 1 Cor. iii. 21—23, "Therefore let no man glory in men," &c., the preacher speaking in warm terms of the Christian love, devotion, and usefulness of the deceased, and alluding to his wide and beneficial influence in the religious world. The sermon in the evening was preached by the Rev. W. T. Henderson, his subject being the relation of the deceased to his church.

CHURCH AND STATE IN GERMANY.

The Prussian Government is expected shortly to introduce a bill authorising the courts of law to imprison recalcitrant priests, instead of fining them as hitherto. Other bills are intended to enable parishes unprovided with legally appointed priests to take charge of the Church property, and to permit Catholics joining the Old Catholics to claim their share in the Church property.

The German papers state that the Pope's last Encyclical has given a powerful impulse to the spreading of Old Catholicism in Germany.

Dr. Falk (says the *Pall Mall Gazette*) expresses the fixed intentions of the Prussian Government in the late debate in the House of Deputies on Herr Reichensperger's abortive motion against the continuance of the May laws with great energy and determination. "The present policy of the Government," said the Minister, in reply to the mover's long speech, "is made necessary by the fact that the Catholic episcopacy of Prussia is banded together to obey the nod of a man outside of Germany, instead of the laws of their own country. The Fulda conference of bishops had even gone so far as to raise the question whether a Catholic can swear allegiance at all to the Prussian constitution. He would have been glad to meet the bishops on terms of good will, but they had made this impossible by opposing the Government actively and passively, had drawn the clergy after them, and with them a large section of the Catholic laity." While warmly rejecting the charge of persecution as a falsehood—whether an intentional one or not he did not care to say—Dr. Falk declared emphatically that the peace which the Ultramontanes pretended he had broken had, in fact, existed only so long as the State chose to submit to the dictation of the Church. To make peace under present conditions would be to sacrifice to it the supremacy of the State. Dr. Falk did not omit to support the rejection of the motion by some telling details, and illustrated the invalidity of the favourite pretension of the Catholic bishops that it is impossible for them to submit their appointments to cures to confirmation by the State by reminding the deputies of the notorious fact that one of these very prelates, the Bishop of Münster, whose charge happens to include the Grand Duchy of Oldenburg, does not scruple to make under a long standing agreement that very submission of all such appointments there to the Ducal Government which he professes it to be against his conscience to make to that

of Berlin for the other part of his diocese which lies in Prussia. The rejection of the Reichensperger motion by a majority of more than three to one plainly showed the feeling of the House, as the recent losses of Catholic seats for the Imperial Diet had showed that of the country at large.

The Berlin correspondent of the *Daily News* states that the question has been raised whether it would be possible to expatriate Archbishop Ledochowski, inasmuch as Germany has no colonies. That difficulty, however, will not stand between the Government and the execution of the laws. Monsignor Ledochowski could be banished from Germany as easily as the Jesuits, or as easily as Monsignor Mermillod from Switzerland, and should such a step become necessary it will certainly be taken.

It is in contemplation to increase the number of week-day celebrations of the Holy Communion at St. Paul's Cathedral.

The *Progrès de Lyon* states that a meeting of the Old Catholic residents of Lyons will be convoked shortly by two priests of that town.

EPISCOPAL CONFERENCE.—The Archbishop of Canterbury has convened a meeting of bishops, to be held at Lambeth Palace on Tuesday, the 13th of next month, to consider divers weighty and important matters connected with the Church. As the date of the meeting is an unusually early one, we naturally ask what does it portend?—*Rock*.

SYMPATHY WITH PRINCE BISMARCK.—We understand that the Rev. Joseph P. Thompson, an American theologian long resident at Berlin, and author of a recent work on "Church and State in America," has been invited to address the meeting, over which Earl Russell will preside, to express sympathy with the German Government in its struggle with Ultramontanism.—*Daily News*.

THE MARRIAGE QUESTION IN ITALY.—Henceforth the new law prescribes that no marriage be celebrated at church without a previous registration, and it makes any infringement of this rule punishable by a fine both against the contracting parties and the celebrating priest, the latter being also liable to imprisonment. The Italian law in this respect will thus be made identical with the French law.

CARDINAL CULLEN AND EARL RUSSELL.—Cardinal Cullen has issued a pastoral letter against the Emperor of Germany. The Pope, he says, has had to contend against a vile revolutionary spirit, which sought to undermine the foundations of religion and society, and against Caesarism. The Cardinal speaks of the Old Catholics as "a contemptible set of heretics," and terms Bishop Reinkens, "an adventurer, an unfortunate man who pretended to episcopal rank." He compares Earl Russell to Priam, girding up his tottering limbs for the fight, and says his lordship may be persuaded that "his blows fall as harmless on the cause of Catholic truth as did the shafts of Priam on the shield of the Grecian hero."

DISESTABLISHMENT IN THE WEST INDIES.—A correspondent of the *Guardian*, who writes from Demerara, in reporting the proceedings of a recent conference of West India bishops, says:—"The progress of events which has led to our being, in common with other colonial churches, disconnected from the Crown of England has been gradual, but decided. Now, with disestablishment and disendowment carried out in all the West India dioceses save two, and rapidly approaching our own, with the knowledge moreover that letters patent for the appointment of colonial bishops will no more be issued, we can, we thank God, look forward to the future, confident that the wisdom of our chief pastors has watched over, and by God's guidance will zealously continue ever to watch over—the sacred charge committed to them."

A RITUALIST HYMN.—A correspondent of the *Pall Mall Gazette* sends to that paper a hymn which was lately sung in a Ritualistic church of Bournemouth on St. Clement's Day. The first two verses were as follows:—

It was about November tide,
A long, long time ago,
When good Saint Clement testified
The faith that now we know.
Right boldly then he said his say
Before a furious king:
And, therefore, on Saint Clement's Day
We go a-clementing.

Work in the mines they gave him then,
To try the brave old saint,
And there two thousand Christian men
With thirst were like to faint.
He prayed a prayer, and out of clay
He made the water spring:
And, therefore, on Saint Clement's Day
We go a-clementing.

"THE PRISONER OF THE VATICAN."—As a sovereign the Pope is not a prisoner, he has simply ceased to be; as a pontiff he is far more free than he was when French bayonets held him on the throne, and he had to propitiate the Emperor Napoleon by raising a young Bonaparte to the sacred purple. That Pius IX. is very far from believing himself a captive, one might argue from the rumour, which daily acquires consistency, that he intends to re-open that Ecumenic Council which, as we all know, was not closed, but simply adjourned, in 1870. It is likely, however, that any measure of that nature will be put off till the beginning of the year after next, that Holy Year of the Jubilee, 1875, which in the imagination of the clerical party is fraught with the greatest events—the disruption of the Italian and German Mon-

archies, the restoration of the Papal power, and the fulness of the times throughout the Catholic world.—*Roman Correspondent of the Times*.

ROMANISM IN THE CHURCH OF ENGLAND.—In proposing "The Bishop and Clergy," at his rent audit at Lewes, the Earl of Abergavenny lamented the changed condition of the Church:—"We heard of doings which in former years were unheard of—ornaments and vestments, of gestures and postures, of high mass and low mass, of transubstantiation, of confession and absolution, and other practices which appeared to him to be both Romish and Romanising. (Applause.) We heard and saw these things, and it made all who had any affection for the good old Protestant Church of England ashamed of that foolish body of men who were doing their best, though perhaps unintentionally, to ruin it. But he hoped the day was not far distant when the strong hand of Parliament would so strengthen the weak hands of the bishops, that they would be able to put a stop those dishonest and disloyal practices. (Applause.)"

ROMAN CATHOLIC STATISTICS.—From the *Roman Catholic Directory* for 1874, just published, it appears that there has been in Great Britain during this year an increase of thirty-one priests over the number in 1872—the numbers being respectively 1862 and 1893. In 1872 there were 1245 public churches and chapels, and now there are 1253. Of the priests 511 are "regulars," or members of the great orders of the Church; and the remaining 1382 are "seculars." In England alone there are 1162 secular priests and 470 regulars, twenty colleges, seventy-eight monasteries, and 247 convents. There are in Great Britain twenty Roman Catholic archbishops and bishops, thirty-three peers, forty-seven baronets, 2 members of the Privy Council, thirty-seven members of Parliament, and eighteen chaplains to the forces. In addition to the public places of worship, there are 274 private chapels in convents or in the houses of Roman Catholic noblemen or gentry, making a total of 1500 places of worship.

THE MAYOR AND CORPORATION OF CARMARTHEN AT CHAPEL.—It has been the custom of Carmarthen that the mayor and corporation should go to the parish church on Christmas Day. This year, however, Mr. David Lewis, the mayor, being a staunch Liberal and Nonconformist, made known to his fellow officers and townsmen that he would go in state to his usual place of worship, the English Baptist Chapel, on Christmas Day. At ten a.m. the ratepayers and inhabitants generally met the mayor at the Town-hall, where his worship was cordially greeted. Never in the recollection of any one living had such a concourse of people gathered in the town to welcome their chief magistrate. After reaching the chapel, the service was introduced by reading and prayer, by the Rev. Joseph Evans, of Zion Chapel. Afterwards the Rev. Evan Thomas, the minister of the place, preached from the 11th verse of the 2nd chapter of Matthew's Gospel,—"the subject being human wisdom and greatness gaining new and universal grace by laying its honours before the Child King Jesus."

THE CLERGY AND DISSENTING BURIALS.—The Rev. T. Baron, a Primitive Methodist minister, describes, in the *Malton Messenger*, what he calls "a most flagrant instance of clerical lying" at Hovingham. At the funeral of the daughter of one of the members of the Primitive Methodist Society, the Rev. J. P. Munby, "instead of leading the procession into the church according to custom, and reading over the corpse the whole of the 'Order for the Burial of the Dead,' marched directly to the grave and read only the part appointed for the open-air service. A large number of spectators crowded the churchyard, and their indignation was so intense as to express itself in repeated hisses and cries of 'Shame.' It was feared that a riot would take place, but that fortunately was prevented." He further states that Mr. Munby has done the same thing before in the burial of Dissenters: and, in reply to the excuse that he was physically incapable of going through the whole of the service, Mr. Baron asks "how it is that this physical inability occurs only when Dissenters have to be buried?" and ought he not to provide a substitute?

FATHER HYACINTHE.—The *Paris Temps* publishes a letter from Father Hyacinthe to correct some misapprehension in reference to the relations of the Church of Geneva with the German bishops. The Swiss Church says its new *cursé* has no dependence whatever upon the German Bishop Reinkens, and he denies that he can fairly be called a religious official under civil authority. In accepting an official ecclesiastical office in a country which is not his own he took an oath of obedience to the laws, and he does not regret it, for French bishops have always done the same. But he would never have consented to subordinate his faith as a Catholic and his ministry as a priest to political authority. He is more than ever a partisan of the autonomy of the Church, the union of a free believing people with its pastors freely elected: and if he refused to sacrifice it to the oppression of Rome, it was not certainly to surrender hypocritically to the arbitrary caprice of any other power.—According to the *Swiss Times*, the Abbé Quily, formerly chaplain to the French army, has joined the Liberal Catholic movement at Geneva. The Liberal Catholics are petitioning the Council of State for the use of Notre Dame, on the ground that they contributed towards its erection.

The admirers of "Balaustion's Adventure" will be glad to hear that Mr. Browning is going to give them another Greek play in a modern dress.

Religious and Denominational News.

Our readers will be glad to learn that the Rev. Dr. George Turner, missionary, with Mrs. Turner, reached Sydney safely and well on November 3, en route to Samoa.

A well-known and respected Independent minister, the Rev. H. G. Rhodes, died at Fulwood, on the 15th, at the ripe age of eighty-four. The deceased had occupied the post of minister at Fulwood Chapel for forty-six years, and took an active part in religious and political movements.—*Sheffield Independent*.

THE ANNUAL CHILDREN'S SERVICE, inaugurated some few years ago by Dean Stanley, was held on Saturday afternoon at Westminster Abbey. There was a large congregation, composed chiefly of little folks, for whose capacities the psalms, anthems, and hymns were specially selected. The dean founded his discourse upon the life of St. John, taking as a composite text a number of passages from the sacred writings of that apostle.

CHRISTCHURCH.—We regret to state that the Congregational Church, Christchurch, Hants, is without a pastor in consequence of the resignation of the Rev. Joseph Fletcher from long and serious illness. It is somewhat remarkable that the church has had but two pastors during the long period of fifty-seven years, the pastorate of the Rev. D. Gunn having extended over a term of thirty-three years, and that of the Rev. Joseph Fletcher upwards of twenty-four years.

BERKHAMSTEAD.—On the occasion of his leaving Berkhamstead for Louth, Mr. John Sanders for many years, a deacon of the Baptist Church, and superintendent of the boys' Sunday-school, was presented with a valuable alabaster timepiece, and Mrs. Saunders with a teapot. The Rev. J. Harcourt made the presentation at an entertainment in the Town Hall on the 26th, given by the choir, which succeeded a social tea, to which upwards of 300 sat down. Mr. Saunders made a suitable response, and spoke of his happy, though brief, connection with Mr. Harcourt. A considerable sum realised by the tea and entertainment was devoted to the improvement of the Baptist schoolroom recently opened by the Nonconformist Association as an infant day-school.

SEVENOAKS, KENT.—A recognition service was lately held here in connection with the settlement of the Rev. H. Mayo Gunn over the Congregational Church. A tea-meeting in the schoolroom was crowded, and the public meeting in the church was unprecedentedly large and enthusiastic. The schoolroom and the church were both tastefully ornamented. The Rev. J. C. Gallaway, secretary of the Chapel-building Society, presided, and traced the history of the church, with which he was well acquainted. The meeting was addressed by the Revs. R. Ashton, secretary of the London Board of Congregational ministers; N. Hurry, the late pastor; T. Gilfillan, of Croydon; D. Harding, of Tunbridge; and A. Bell, of Westerham; F. Mackenzie, Esq., of Clapham, Mr. Gunn's former sphere of labour; and the Revs. J. T. Feaston, J. Aldis, and J. Jackson, of Sevenoaks. The Rev. H. M. Gunn also stated the reasons for his removal, through ill-health, to Sevenoaks.

MISSION SERVICES AT THE EAST END OF LONDON.—At the invitation of the Rev. A. G. Brown over two hundred friends—representing ministers and office-bearers of the Presbyterian, Baptists, Wesleyan, Congregationalist, and Primitive Methodist denominations—met in the East London Tabernacle on the 23rd inst. After tea a portion of the evening was devoted to conference and prayer for a revival of God's work in that district. Previous to partaking of the Lord's Supper, Mr. Brown proposed that on some one Lord's day there should be a general exchange of pulpit, both morning and evening; that in no case should any bill be printed to say who was coming; and that all the sermons preached that day should be purely evangelistic, every brother seeking the salvation of souls. The idea was at once taken up, and the second Sunday in the new year was selected for the interchange. A committee, in which all denominations were represented, was then chosen to arrange the interchanges.

CHRISTMAS SERVICES IN LONDON.—The congregations at the various Episcopal places of worship in London were very large on Christmas morning. Sermons appropriate to the day were preached at Westminster Abbey, by Dean Stanley; at St. Paul's by the Dean; at the Chapel Royal, Savoy, by the Rev. H. White, Chaplain to the House of Commons; and at the Roman Catholic Pro-cathedral, Kensington, by the archbishop. At All Saints', Margaret-street, "not the smallest difference could be detected by the keen-eyed expert between the Christmas services this year and those which had been in use for a considerable time past." The Young Men's Christian Association had a breakfast at the central house in Aldersgate-street, Mr. George Williams in the chair. There was, as in previous years, a very large attendance of young men. The chairman, who, with Mr. Shipton, secretary, was most warmly received, offered to all present his hearty congratulations and best wishes for "a happy Christmas." The family life of England, he said, and indeed of the whole Anglo-Saxon race, was one of its most joyous and preservative features, and it was with a view to stimulate and encourage this idea of family relationship that the Christmas morning breakfast was provided, as the association aimed at being a home to those numerous young men in the metropolis who

are isolated from their family circles. To these, and to all other young men who wished to lead a happy life, he would say, consecrate yourself to the service of God. Mr. Hayward, Mr. Potter, Mr. Tapper, and Mr. Shipton, followed with brief but appropriate addresses.

CHESHIRE UNION OF CONGREGATIONAL CHURCHES.—The Cheshire Union held its quarterly meeting at Mold, on Tuesday last week, the Rev. D. Burford Hooke presiding in the morning, and Mr. J. Forrest at the evening meeting. The Rev. R. Ashcroft delivered an address on "Hindrances to Church Progress," among which he specially mentioned the inconsistencies of Christian professors, the prejudices of the church in regard to the admission of the young to church-fellowship, and the spirit of sectarian bigotry and exclusiveness which led to the existence in some of the small towns of three or four weak, struggling churches, instead of one large, vigorous church. The Rev. P. W. Darnton, B.A., of Chester, was the next speaker, the title of his address being "Ritualism." Answering the question, "What is Ritualism?" he replied that it was the religion of the priest in contradistinction from the religion of Christ. Having enlarged on its nature and evils, he said that for himself he felt that he had a twofold duty. First, a civil and political duty, inasmuch as he was bound to protest against any denomination that fostered and encouraged it being supported and aided from State funds. And, secondly, he must preach more earnestly Jesus Christ. The Rev. R. W. Lloyd, of Boughton, Chester, delivered the concluding address on "Religious Revivals," in which he spoke of the nature of a religious revival, and what it involves; also of some of the agencies to be employed in promoting it, and of the good arising therefrom. It was through human instrumentality that God worked, making man the friend and benefactor of man. Let them, therefore, live and labour and pray for such an end. The Rev. D. B. Hooke closed the meeting with prayer.

HIGHBURY.—The Park United Presbyterian congregation at Highbury, of which the Rev. Dr. Edmond is the esteemed pastor, had on the evening of the 17th inst., what may be called a jubilee gathering, at which Mr. R. Wales, the president of the managers, occupied the chair. After the large audience had partaken of tea in the lecture-hall, a statement was made by Mr. Wales, and reports were read by the various office-bearers, from which it appeared that at the end of last year, the resolution was adopted of clearing off, by one united effort, the remaining mortgage debt on their handsome church before the close of the present year. The building had been erected twelve years ago, at a cost of 9,300*l.*, and for some time the congregation had been paying it off, at the annual rate of 300*l.* to 400*l.* This was considered by Mr. Reid, one of the elders, too slow a process, and as the sum of 2,150*l.* rested upon the building at the end of last year, he then made the liberal offer of 200*l.* if the congregation would in the next twelve months raise the rest of the money required. Mr. Sanderson, another generous friend, backed up the proposal by also offering 200*l.*, others followed, and in the end the whole of the 2,150*l.* required, was promised. Before the meeting separated, Dr. Edmond expressed his thankfulness for what his people had been able to effect; and he also took occasion to acknowledge the special services rendered by their popular president and his equally efficient coadjutor, Mr. Greenlees. More than one speaker said that what had been done would cheer the hearts of many in all parts of the country. The Highbury Church sustains a home mission station in the most destitute part of Hoxton, which has been the means of doing much good. When the buildings are all completed, their cost will be 3,000*l.*, inclusive of the site, already purchased. In connection with the other work accomplished by the Highbury Park congregation, we may state that a few weeks ago they carried on a series of evangelistic services. These were attended by ministers of all Protestant denominations, with one notable exception, it being the desire of Dr. Edmond and his office-bearers to have gatherings representative of the unity of the Church of Christ. The exception referred to is that of the Church of England, the report on the subject remarking that the ecclesiastical laws of that body stand in the way of their clergy taking a part in such services.

THE EVANGELICAL ALLIANCE.—**WEEK OF PRAYER.**—The twenty-seventh annual week of prayer throughout the world will commence next Sunday, under the auspices of the various English and foreign branches of the Evangelical Alliance, and continue its meetings of a different character on every day until the 11th January. The council of the Alliance, in issuing their annual invitation to this season of prayer, revert in grateful terms to the services of the past twenty-six years, and record the general and more hearty response which each new year's first week testified of the observance and results of the week of prayer. The council then remarks that existing circumstances do not permit of any relaxation of effort, and that all around there are symptoms of such a character as to awaken grave and anxious thought—the agitation and unrest of nations, the fall of empires, the rapid and sudden revolution of opinions, the anti-social and anti-Christian elements known to be permeating among the masses, the widespread diffusion of sceptical ideas, the hostile attitude of modern science towards everything supernatural, the startling development of an unscriptural and superstitious Ritualism; and, not least, the astute and audacious struggles of Popery to recover its

authority over the minds of men. These together constitute such a plea for prayer as no intelligent and thoughtful mind can fail to recognise. The council, at the same time, rejoice in the fact that the world was never so open to the entrance of the Gospel as at the present moment. The ancient barriers of inveterate prejudices have been broken down. The Oriental nations are awaking from the deep slumber of ages, and are turning wistful eyes towards the mysterious wisdom and power of the West. The missionary and the Bible enter with the engineer and the merchant. In the remembrance of matters akin to these the council of the Evangelical Alliance again invite their fellow-labourers and fellow-Christians to pray "that all these things may fall out to the furtherance of the Gospel"; and that while drawing near to God and to each other, "we may lift up our united application that the glorious Gospel of Christ, who is the image of God, may shine upon the dark places of the earth, and fill the world with the knowledge of His glory." In the City and the West-end daily meetings will be held in the following places, commencing each morning at eleven o'clock. The West-end meetings will take place in Willis's Rooms, King-street, St. James's, while the City meetings will be held in the London Tavern, Bishopsgate-street. At the former meetings the following gentlemen will preside on the respective days named: Monday, the Rev. C. Dallas Marston, M.A., subjects, thanksgiving and confession; Tuesday, the Rev. Joseph Parker, D.D., prayer for the Christian Church, and for suffering and persecuted Christians, with the more abundant outpouring of the grace of the Holy Spirit; Wednesday, the Rev. J. Oswald Dykes, M.A., when special prayer for families will be offered; Thursday, the Rev. G. W. Handford, prayer for nations, peace among men, the banishment of intemperance, infidelity, superstition, and error, and the diffusion of Christian literature; Friday, the Rev. George Despard, M.A., prayer for the evangelisation of European countries, the conversion of Israel, and the spread of the Gospel in heathen lands; Saturday, the Rev. E. E. Jenkins will preside, when a review of the events of 1873 will be taken, and prayer offered recognising the Providence of God, and the happy issue of Divine dispensation.

Correspondence.

NONCONFORMIST MINISTERS AND POLITICS.

To the Editor of the Nonconformist.

SIR,—Much respect is due to Mr. Arthur Clayden for his efforts on behalf of our agricultural labourers, but when he begins to instruct the "Nonconformist clergy," I think he errs.

In your issue of the 17th inst., Mr. Clayden deprecates the political inaction of Nonconformist ministers. As your correspondent is not in the position to speak from experience, I hope that he will show sufficient charity towards those who are. Nonconformist ministers have exerted themselves in political matters—such, for instance, as the disestablishment of the Irish Church, the opening of the churchyards for Nonconformist burials; and are they not now in the heat of the struggle for national, unsectarian education? I may add that many of our ministers have materially suffered for the part which they once took in political affairs. This they do not regret; but when they are called upon to actively identify themselves with the agricultural labourers' movement, it is high time that they reminded such as Mr. Clayden that their great work is the education of the heart by the preaching of the truth and all other lawful means. And notwithstanding Mr. Clayden's unbecoming language about souls and eternity, the "care of souls" and "their eternal interests," are the work, if not the *only*, work of the Christian minister. If our "great Protestant vessel" is likely to be wrecked upon this "rock," let it be wrecked; but there is reason, I think, for the gravest fears that if it be wrecked, it will not be on the rock of spiritual effort, but on the shifting sands of political meddling.

Political efforts have tended to stop the growth of spiritual enterprise, and to rob churches and ministers of spiritual power. Thence may we not infer the increasing cry for a revival of religion, pure and undefiled.

I am, Sir, yours obediently,

E. STEVENS.

Norway House, Lostwithiel, Dec. 26, 1873.

CHURCH ENDOWMENTS. MR. TOUCHSTONE AND MR. MORLEY, M.P.

To the Editor of the Nonconformist.

DEAR SIR,—Will you favour me by inserting the enclosed in reply to Mr. Morley's letter which appeared in yours of the 24th inst., and oblige yours, &c.,

W. TOUCHSTONE.

To the Editor of the Nottingham Guardian.

SIR,—I lectured at Nottingham on the 4th inst. on "Church Endowments." The chairman of Mr. Gordon's meeting read a correspondence that had passed between Mr. F. S. Williams and Mr. Morley, member for Bristol, and as the letters have reference to a statement made by me on the occasion of my lecture, I ask the favour of space for reply.

I am charged with misrepresenting Mr. Morley's

views with regard to the appropriation of "Church property." The matter occurred as follows:—I was discussing the very important question as to how much the political Dissenters would deprive the Church of, if they had the chance, and having given a few quotations from some prominent men in the Liberation ranks, repeated the assertion of the Rev. D. Loxton with respect to a church at Sheffield built by Sir John Brown. Mr. Loxton was asked what he would do with that church, and he unhesitatingly said, "I would throw it in with the lot"; then I closed the sentence by saying, "and pretty much to the same effect were the words uttered by Mr. Morley, member for Bristol."

Mr. Morley denies the correctness of my inference. Allow me, therefore, to give Mr. Morley's own words, and your readers will then see if I have "set aught down in malice." Mr. Morley was examined before a committee of the House of Lords, July 18, 1869. The questions and replies will bring the subject with exactness before the public:—

Question 699.—"Would the Dissenters feel that Church-rates being abolished, and so far there being by that abolition a line of demarcation drawn between the interest of the Dissenter and the interest of the Churchman, the Churchman should be left in the enjoyment of the endowments which have been provided for the sustentation of the Church?"

Answer (by Mr. Morley).—"That is a very important question, that the settlement of the Church-rate question would meet the difficulties which Dissenters make I do not believe. I think you would find that the organisations which at present exist would remain so long as there existed any form of interference by legislation with religion."

Question 700 (by the chairman).—"You hardly meet my question as regards cases of property?"

Answer (by Mr. Morley).—"I believe that the opinion of Dissenters is that Church property is national property, and that it would have to be dealt with according to the judgment of the nation."

Question 722.—"I think you have stated that it is the view of certain Nonconformists that they regard Church Establishments altogether as things which are injurious to religion?"

Answer (by Mr. Morley).—"I do believe so."

Question 723.—"And that ultimately they may hope in the extreme future to find an opportunity of taking the property which is now appropriated to the Establishment and applying it otherwise?"

It will be seen by the foregoing replies that Mr. Morley in no way qualified his statements or made distinctions as to the various classes of Church property, but expressed the opinion that in the "extreme future" Dissenters would find an opportunity of taking the property which is now appropriated to the Establishment and applying it otherwise.

With these facts before me I leave your readers to form their own conclusion as to how far Mr. Morley was misrepresented, and whether I was not fully justified in the statement I made respecting him. If language has any meaning at all, it means that in the "extreme future" Mr. Morley and his friends will be disposed to despoil the Church of her possessions and apply them to other purposes. Yours truly,

W. TOUCHSTONE.

Manchester.

FIELD LANE INSTITUTION.

To the Editor of the Nonconformist.

SIR,—For many years the comprehensive ameliorative efforts carried on by this institution have received the greater portion of support by appeals made through the press at this period of the year. The committee now greatly needing funds, again ask permission to make their Christmas appeal to a generous public to enable the work to be carried on with efficiency and success.

Shelter to the homeless but deserving poor, has been extended during the year to 881 men and women of character, 390 of whom have been provided for; the Servants' Training Home and Refugees have sent out 207 to domestic service—upwards of 100 boys and girls from the streets are now rescued and under training to habits of industry. Night education is provided for boys and girls at work. Prizes are given to those who keep their places over twelve months—1,800 garments made by the girls' and mothers' sewing classes, have been purchased by their odd pence. The Penny Bank has over 700 depositors, the Band of Hope 600 members. The Bible schools for poor children vary from 500 to 1,000; over 21,000 attended the Ragged Church services for the homeless; these, and many other ameliorative works, are in constant operation, of a character which can never be dispensed with until human sorrow shall cease, and will not be abandoned while the human heart is moved by Christian sympathy.

In spite of the utmost economy, the expenses embracing such complex and diversified work must of necessity be large; but past experience encourages the hope that this appeal will be met with the usual kind and generous response.

Contributions will be thankfully received by the bankers, Messrs. Barclay, Bevan, and Co., Lombard street; Ransom and Co., Pall-mall East; the hon. finance sec., Mr. Hamilton, at the institution, Little Saffron-hill, Farringdon-road; or by

Sir, your obedient servants,

GEORGE MOORE, Bow Churchyard,

SAMUEL TAWELL, Hon. Sec.

Dec. 26, 1873.

The *Athenæum* announces that a committee of the trustees of the British Museum has been appointed to consider the questions raised by Government with regard to action in the next session of Parliament. It is not improbable, it is rumoured, that Mr. Gladstone may introduce a bill for re-organising the body of trustees, and at the same time greatly enlarging the sphere of their duties. The commission—which we mentioned some little time ago was appointed to consider the propriety of the proposed scheme of amalgamating the British Museum and South Kensington—has, we understand, arrived at a conclusion unfavourable to the scheme. Its report is at press.

THE BANQUET TO MR. H. RICHARD, M.P., IN PARIS.

The following is a full report of the speech delivered by Mr. Henry Richard, M.P., at the banquet given to the hon. gentleman at the Grand Hotel, Paris, on Monday week, by the society *Les Amis de la Paix*.

Mr. Richard said: My first pleasant duty is to express my sincere gratitude to you, gentlemen, who have done me the honour to accept the invitation issued by the committee of the Friends of Peace, to meet me on this occasion. I do not hesitate that your presence here implies entire approval on the part of all of the views which I hold, and which I am endeavouring to advocate. Some of you, perhaps, may have come rather out of curiosity to see the eccentric enthusiast who has been traversing Europe in what they may deem the vain hope of promoting the interests of peace in this age of war and warlike armaments. Well, in any case, I count myself happy to have this opportunity of speaking a few words to many distinguished gentlemen, many of them, as I am well aware, men of great influence in the different positions they occupy, on a subject which is very dear to my heart, and to which I have devoted so large a portion of my life. If I am asked what is the object which I and those with whom I have the honour to be associated are seeking to attain, I can answer that question in a single sentence. We are trying by all peaceful and legitimate means to induce the governments of the civilised world to come to an understanding with each other, with a view to establish permanently some means by which the differences that arise between them should be settled by an appeal to reason and justice, instead of the blind and brutal arbitrament of the sword. In other words, we are anxious that in the relations of states the reign of law should prevail in place of that of violence and brutal force. Is there anything essentially absurd or irrational in this idea? It seems to me, on the contrary, to be the simplest dictate of common sense. We merely ask nations in their collective capacity to do precisely that which they insist on their individual members doing in their relations to each other, submit to the jurisdiction of a common law. I beg you, gentlemen, to consider what would be the effect in civil society if there were no authoritative and well-defined laws, if there were no courts of justice, if there were no provision made beforehand for adjusting the disputes that must spring up in all communities of men, if every individual were left to defend his own rights and to redress his own wrongs by the strong arm of force? Do we not feel in such a state of things society would be plunged into barbarism? Well, we contend that, internationally, Europe is still in a state of barbarism, and that it is one of the imperative obligations of our age to strive to make it emerge out of barbarism into something like civilisation. We do not assume that is to be done in a day. We do not say that a complete code of international law and a perfect system of international tribunals can be established at once. But we do say that it is the duty of the friends of peace, and justice, and humanity, to labour incessantly in that direction, glad and grateful if they can succeed in taking a few steps towards so great and blessed a consummation. Allusion has been made by my honourable friend, M. Passy, in his eloquent and too flattering speech, to the motion which I introduced into the House of Commons in the month of July last, humbly praying Her Majesty the Queen to instruct her Foreign Secretary to enter into communication with other governments with a view to make further improvements in international law, and to establish a general and permanent system of international arbitration. I was fortunate enough to carry that motion by a majority of ten votes. But this was not the result of my individual efforts, for we had been engaged for two years in a preliminary campaign of agitation throughout the country, so as to bring a general public opinion in favour of the measure to bear on the legislature. I felt, however, after my parliamentary success, that this was pre-eminently an international question, and it was necessary to bring other nations to co-operate with us in our object. M. Passy has done no more than justice to Mr. Gladstone in saying that though he opposed the motion in form, he is at once with us as to the principle. I believe, indeed, that there is no statesman in Europe more devoted to the cause of peace than he is. Even on the occasion to which I refer, he really said much more in favour of my motion than against it. His principal objection rested on the doubt whether public opinion in Europe was generally so favourable to the idea of arbitration as to make it likely it would meet with acceptance. It was this doubt of the Prime Minister that in part decided me to undertake a sort of pilgrimage of peace in Europe, to put myself in communication with leading members of various European legislatures, and other men of intelligence and influence, and ascertain how far they were disposed to entertain my idea of international arbitration. I visited Belgium, Holland, Germany, Austria, Hungary, and Italy, and I am here now, gentlemen, to tell you the result. That result is, that everywhere I was received with more than kindness, and what I may venture to call real cordiality, and in many places even with enthusiasm. This was owing to no personal fame or merits of mine, for six months ago my name was probably unknown to many, to most of those who now so warmly grasp me by the hand. My reception therefore was owing entirely to sympathy with the cause of which

I was the humble representative. I saw and heard enough to entitle me to say that there is everywhere rising in the heart of nations a strong and indignant protest against the old insane method of deciding the disputes of States by a gigantic system of mutual murder, and a demand for the adoption of other means more consonant with reason, justice, and humanity. Already, as you are aware, the subject of arbitration has been brought forward in the Italian Parliament, and I had the pleasure of being present on the occasion, and of seeing, after the eloquent speech of M. Mancini, all the members of the Chamber of Deputies rising as if with the heart of one to signify their acceptance of his motion. In Belgium my hon. friend, M. Cœur, and in Holland M. Van Eck, have engaged to bring forward similar resolutions. In Austria and Hungary also I have every reason to hope that the same course will be taken. At Pesth I had the honour of an interview with M. Deak, who, you know, occupies a peculiar position. Not in office himself, he wields a greater influence than all the members of the Government put together. He assured me of his thorough and cordial sympathy with my views, both on humanitarian and financial grounds. He said the adoption of some system different from the present was becoming a matter of urgent necessity to the nations, and he used this happy illustration. Nations, he said, are now getting very much into the position of individual warriors in the Middle Ages, who kept adding so constantly to the strength and weight of their defensive armour that, at last, they became unable to move and sank under the load. He expressed his hope that, after the discussion on the finances, which must be the first thing to occupy the attention of the Hungarian Parliament, a motion in favour of arbitration would be introduced, which would certainly receive his earnest support. I have just received intelligence from America that my distinguished friend, Mr. Charles Sumner, has already given notice of his intention of bringing the same question before the Congress of the United States. But, gentlemen, we cannot do without the assistance of France in this propagandism of peace. Providence has placed your country in a position where it must always exercise an enormous influence for good or evil on the destinies of Europe and the world. I was never more impressed with this fact than during my recent visit on the continent. Everywhere have I found prevailing your laws, your language, your literature, indicating the moral conquest, infinitely nobler and more durable than the military conquests gained by France in Europe. But, connected with the possession of this great influence, there is a heavy and solemn responsibility devolving upon you as to the right use of it. Very much will depend as to the future of Europe on the course that will be taken by France, as to whether France will employ her great power to preach to the nations a gospel of love or of hate, of peace or of war. Gentlemen, most respectfully but most earnestly do I venture to-night, through you, to invoke the aid of France in this grand apostolate of humanity. Without you we cannot succeed. But with you we may achieve a glorious and rapid success, by which you will confer upon the world an obligation of incalculable magnitude. I know we are charged with being men of sanguine and exalted imaginations, enamoured of a Utopia, and ignoring the practical difficulties that stand in the way of the attainment of our wishes. Well, for my part, I confess to you frankly, gentlemen, that I am not much ashamed of being branded as a Utopia, for I believe with your illustrious poet, Lamartine, that very often Utopia is only the truth seen afar off. I have been associated all my life with men who have been struggling, and not without success, to convert Utopias into realities. Religious liberty was one of those Utopias. I can remember the time when, in England, both Roman Catholics and Protestant Nonconformists were deprived of many of the simplest rights of citizens, when they could not sit in Parliament, or be members of any civic or municipal bodies, or be admitted into the great national universities to enjoy the advantages of the higher education. But there were men who arose to demand perfect equality before the laws for men of all religious confessions, which was regarded as a Utopia, but I have lived to see that Utopia very nearly becoming a reality in my country. In my early years, I had the honour of being associated with a body of earnest and devoted men, who proclaimed this truth—that man has no right to hold property in his fellow-man, and that therefore slavery should be abolished from the face of the earth. This was denounced as a Utopia and as a very dangerous Utopia too. But, thank God, I have lived also to see that become a reality, to see the last vestige of slavery swept from the British dominions, and to see the great Republic of the West arise, and, with a gigantic effort, wipe away that stain from her escutcheon. Free trade was still more recently regarded as a Utopia, inasmuch that when a deputation from the Anti-Corn Law League waited on Lord Melbourne, the Prime Minister of England, to demand the total and immediate repeal of the Corn Laws, he said to them, "Why, gentlemen, you must be mad; the thing is impossible." And yet, within seven years of that very time, the madness became a reality, and the Corn Laws were absolutely blotted out from the statute-book of England. I cannot plead guilty to the charge of being insensible to the difficulties that stand in the way of the accomplishment of our object. I have not been engaged in this struggle for twenty-five years without becoming aware of the obstacles that beset our path. I know them well. I acknowledge that

they are great, that they are enormous, that they are all but insurmountable. I know that the military system has struck its roots deep into the soil of Europe and indeed deep into the heart of man. History has consecrated it by the traditions of the past. Poetry and painting and romance have combined to throw around it a brilliant halo of false glory. There are numerous and powerful classes whose interests are closely intertwined with its maintenance, and the strength of human passion above all lends it a mighty and perilous aid. But on the other hand, gentlemen, I venture to think that there are powerful forces on our side. Reason is on our side, for war affronts reason; justice is on our side, for war outrages justice; humanity is on our side, for war oppresses and desolates humanity; civilisation is on our side, for war flings civilisation back into barbarism; commerce is on our side, for war disturbs and deranges commerce; industry is on our side, for war paralyses industry, and the millions of the working men in all the countries of Europe are beginning to understand that whosoever profits by war it is to them only the source of suffering and misery. But, above all, religion is on our side. Yes, gentlemen, I say it with all reverence, but with the profoundest conviction of my heart, that God, the great Father of all, who has made of one blood all nations of men to dwell on the face of the earth, He is on our side. And with these assurances there are some of us determined to persevere in this cause to the last breath of our life, and if we fail we have this consolation, that there are some enterprises, and this is one of them, in which it is more glorious and honourable to fail than it would be in most others to achieve the most triumphant success. (Loud and long-continued applause.)

THE EDUCATION ACT.

OLDHAM SCHOOL BOARD ELECTION.—The polling has resulted in a Liberal victory, the unsectarians having a majority on the board, and the clerical candidates being at the bottom of the poll in considerable minorities.

BLACKBURN SCHOOL BOARD ELECTION.—The result of the nomination yesterday was the return of seven Church candidates, two Roman Catholic priests, three Dissenters, and one Secularist. There will not be any contest, but there has not been any compromise.

NORTHAMPTON.—The time for nominating candidates for the school board election, which is fixed for January 6, closed on Saturday, and after the close it was discovered that the Conservatives had omitted to nominate three of their candidates. The omission has caused them great chagrin. By this omission the number of candidates for election is reduced to sixteen, to fill eleven seats. Out of this number three are Conservative Churchmen, six Liberals, four independent or Wesleyan, another Liberal Churchman, one Roman Catholic, and one nominated by the trade societies.

LEICESTER.—On Friday the nomination of the candidates for the Leicester School Board election closed. The board consists of thirteen members, and twenty-two candidates are nominated—one Roman Catholic, six Churchmen, nominated by the Church party, and seven nominated by the Liberal United Registration Society, the Nonconformists' Committee, and the Trades' Council, viz., one Wesleyan, one Unitarian, two Independents, and three working-men candidates. Eight others, namely, one Quaker, one Roman Catholic, three Churchmen, and three Dissenters, have been nominated by friends on independent principles, but several will withdraw in the event of nine of the candidates not withdrawing. The polling will take place on Tuesday next, Jan. 6.

THE RECENT SCHOOL BOARD ELECTIONS.—The *Inquirer* remarks that recent returns show that success at the late elections has not been all on one side. Indeed, we think it has been less on one side than it was three years ago. The country has not declared itself so emphatically for denominational education as it did then. Taking the country as a whole, parties seem pretty evenly balanced. This is evidence that in the interval the principles of the league, with some modifications, perhaps, have been making progress. One point, which the returns we have given illustrate very clearly, is this: that it is the combination of the Roman Catholics with the Church party which gives to the denominationalists their chief strength. The two sink their differences, important as they are, and unite on the principle of sectarian education. We believe there are very few towns indeed in which the Church party would be able to carry out its principles in the local school board if it were not aided by the Roman Catholics. It is this alliance which gives to denominationalism its chief power in this country. The task which the friends of unsectarian education have to perform is to make the school boards as efficient as possible. They should aim to place them above the voluntary schools, and keep them there. Let the public once see that the advantage in efficiency and thoroughness is on the side of unsectarian education, and we may then safely leave this national concern to make its own way, carried on by the irresistible impulse of its own inherent merits.

THE BLUNDER OF THE DENOMINATIONALISTS.—The triennial school board elections coinciding with the "Conservative reaction," and with the general irritation at the burden of local rates, gave the supporters of a system which makes full use of existing schools a great advantage over the supporters of a system which proposes to provide new

schools everywhere. The interest of denationalists was plainly to identify themselves with the Act of 1870, and to present themselves at every educational election as the advocates of school boards and school board schools wherever voluntary schools have failed to provide the necessary accommodation, and of such machinery of compulsion as will allow no school accommodation to be wasted. If they had not sense enough to see this fact for themselves, they might at all events have profited by the superior discernment of their adversaries. The Birmingham League knows perfectly well that its success depends on getting rid of the Education Act, and after this it was not expecting much of the denationalists to assume that they would see that their success depends on the efficient working of the Education Act. In a great number of instances, however, they have taken the exactly opposite course. They have come forward as the avowed enemies, or at most as the languid friends, of the very law which the Secularists are doing their best to destroy. What they expect to gain by this policy they probably do not know themselves; what they are likely to lose by it need not be told to any one who has studied the fate of parties which throw away favourable compromises because they think that they might have got better terms had they asked for them in the first instance.—*Saturday Review*.

ELECTION INTELLIGENCE.

SHEFFIELD.—A conference took place last week between the friends of Mr. Alderman Allott and Mr. Chamberlain in reference to the disastrous possibilities that might arise from disunion in the Liberal party at Sheffield. Very opposite opinions were expressed as to the relative chances of the two gentlemen, and the interview had no definite result.

LIMERICK.—The elevation of Mr. Monsell to the peerage creates a vacancy for this borough. There are several candidates, but none but a Home-Ruler is likely to be elected. The Limerick Farmers' Club have passed a resolution requiring any candidate for the representation of the city to "accede unconditionally to the programme of the Home Rule League, declare for denominational education, advocate extension of the Ulster tenant-right-at-will, and demand the release of the Fenian prisoners."

WEST SOMERSET.—Major Vaughan Lee, son of Mr. J. Lee Lee, of Dillington Park, Ilminster, has issued an address. He says that he has always been a consistent supporter of Conservative principles, is an attached member of the Church of England, and should oppose any measure which would weaken her position and influence. He is strongly of opinion that education should be based on religious principles, and promises to support measures having that object in view. Upon the question of local taxation he says that it shall receive his most anxious and careful attention, with a view to the fair adjustment of the burdens which at present press so heavily on the ratepayers. There is little prospect of a contest in this division.

NEWCASTLE.—Mr. Joseph Cowen, son of the late member for Newcastle-on-Tyne, has issued the following address to the electors:—"Gentlemen,—The death of my father has caused a vacancy in the representation of Newcastle. This sad event, coming suddenly and unexpectedly, found the Liberal party in the borough unprepared with a candidate. I have always felt and expressed a strong disinclination to be in Parliament, and there are at this moment personal reasons that add force to this feeling. But I have been assured by those whose opinions I cannot disregard, that my not becoming a candidate for the vacant seat might introduce disunion into the party, and endanger the return of a Liberal member. I therefore beg to state that I yield to the request made to me by gentlemen who for years past have taken the most active part in support of the Liberal cause in this town, endorsed, as it has been, by a large and enthusiastic public meeting. This course, I believe is imposed upon me, not less by a sense of political duty to the party with whom I have so long acted than by the principles I have all my life supported. It is scarcely necessary on Tyneside to enter into a detailed statement of my political principles. They have been stated and restated to the people of Newcastle many times during the last twenty years. I will take the earliest opportunity of addressing public meetings, and shall then explain the grounds on which I will, if elected, support Mr. Gladstone's Government, not in a censorious and critical, but in a cordial and independent manner." A crowded and enthusiastic meeting of the Liberal electors has endorsed the candidature of Mr. Cowen. Mr. C. F. Hamond, who comes forward as an independent Conservative, is a member of the Church of England, and will, he says, resist any attack on her connection with the State, or any interference with her revenues. He will oppose the repeal of the 25th clause of the Education Act. He desires a reduction in the national expenditure, and condemns the tendency to centralisation which appears in his view to be the aim of the present Government.

The *John Bull* learns that the writing of the Life of the late Bishop Wilberforce has been undertaken by the Archbishop of Dublin; the political career of the late prelate, especially the record of his influence with the Aberdeen Ministry, being reserved for a volume under another editor.

THE OBITUARY OF THE YEAR.

(From the *Pall Mall Gazette*.)

The obituary of the year now drawing to its close has been marked by an unusual number of great names, of men eminent in every profession, and whose reputation may be fairly described as world-wide. Early in January the Emperor Napoleon passed away in the little village of Chiselhurst, at the age of sixty-five, while still more recently, on the 29th of October, another European monarch, King John of Saxony, died at the age of seventy. Among our own nobility we find the names of Lord Lytton, better known by his family name of Bulwer, the great novelist; of Lord Marjoribanks (Mr. Robertson), a peer of a few days only, who died on the 19th of June, aged seventy-seven; of the ex-Lord Chancellor Westbury, whose death was announced in the Monday's papers with that of Bishop Wilberforce, although he died one day later, the bishop having died on Saturday evening, the 19th of July, and Lord Westbury on Sunday, the 20th; of Lord Wolverton, better known as George Carr Glyn, the eminent banker and a former chairman of the London and North-Western Railway; of Lord De la Zouche, well known in the records of Eastern travel; of the Earl of Hardwicke, who died on the 17th of September at the age of seventy-four; of Lord Delawarr, one of the three Army Purchase Commissioners, who committed suicide in the month of April; and of Viscount Ossington, the late Speaker of the House of Commons. The Lower House of the Legislature has lost some of its most useful if not of its most distinguished members:—Mr. Graves, the member for Liverpool, whose sudden death at the Euston Hotel on the 18th of January caused much regret among his constituents; Mr. Lowry-Corry, a former First Lord of the Admiralty, and Colonel French, who died within two days of each other, on the 4th and 6th of March, and each of whom had rendered upwards of forty years' service at St. Stephen's; Sir William Tite, C.B., F.R.S., the eminent architect; Sir David Salomons, Mr. Gladstone's colleague at Greenwich; Dr. Donald Dalrymple, whose death, following that of Sir William Tite, deprived Bath of both its members in the course of five months; Mr. Thomas Baring; Mr. Gore-Langton; and, only a few days since, Mr. Winterbotham, the senior Under-Secretary of State for the Home Department. Among scientific and learned men we may name Guillaume Combrousse, the French archaeologist; Professor Sedgwick, the English geologist; Sir Frederick Madden, of the British Museum; Professor Partridge, the surgeon; Christopher Hansteen, the Danish astronomer; Baron von Liebig, the German chemist; Dr. Bence Jones, the physician; Mr. Arrowsmith, the geographer, who reached the age of eighty-three; Mr. John Stuart Mill, who died at Avignon on May 8, aged sixty-seven; Emanuel Deutsch, the celebrated Hebrew scholar; Dr. Brandis, the chief authority on ancient metrology, who died at the early age of forty-two; Dr. Otto Obermeier, a veritable martyr to science, who died at Berlin, aged thirty-one, from poison which he injected into his own veins from a cholera patient; Professor Tedlchenko, the Prussian naturalist, who died on the Col du Géant; Professor Donati, the astronomer; Dr. Nélaton, the French surgeon; and Sir Henry Holland, the English physician. Art has to mourn some of its oldest professors: Robert Graves, A.R.A., the engraver; Charles Lucy, the historical painter; Marstrand, the Danish painter; Henry Shaw and S. S. Teulon, architects; Antoine Chintreuil, the French landscape painter; Rinaldo Rinaldi and Hiram Powers, the sculptors; and lastly, our own great painter, Sir Edwin Landseer. The deaths among the clergy include the name of Dr. Wilberforce, already mentioned; Dr. Molivaine, an American prelate, whose body rested in Westminster Abbey on its way from Florence, where he died on the 12th of March, to Ohio, his diocese; Professor Ogilvie and Dr. John Wilson, of Oxford; Dean Garnier, of Winchester; Mr. Upton Richards, the vicar of All Saints, Margaret-street; Mr. Venn, of the Church Missionary Society; Archdeacons Rose, Pollock, and Sandford; Dr. Ewing, Bishop of Argyll and the Isles; Dr. Guthrie, a distinguished minister in the Scotch Free Kirk, and eminent as a philanthropist; Dr. Candlish, another well-known Scotch divine; Thomas Jackson, the patriarch of the Wesleyan Methodists; and Mr. Baptist Noel. Musicians have lost the talented amateurs Prince Poniatowski, D. Pierson, Thomas Oliphant, and J. L. Ellerton; and among the profession Adolphe Fétis; Dr. J. L. Hopkins, organist to the University of Cambridge; Hainl, the Parisian *chef d'orchestre*; Ferdinand David, the Leipzig concertmeister; Frank Mori, the song-writer; Charles Bridgeman, the patriarch of English organists, who had played for eighty-one years at All Saints, Hertford; and Hellmesberger, the popular Viennese violinist. In the legal profession the losses have not been so heavy. Among the most noticeable names on our list after Lord Westbury are the Right Hon. Stephen Lushington, Baron Channell, Sir John Wickens, Sir William Bovill, and Chief Baron Pigott, of the Irish Bench, whose death is only just announced. To this roll we might add many more names eminent in various other ways. We may briefly mention Count Bernstorff; Charles Knight, the pioneer of cheap literature; Amédée Thierry, the historian; General Sir Richard Church; the Countess Guiccioli; M. Girardin, the vice-president of the French Assembly; Henry William Wilberforce, one of the earlier perverts from the English Church; Chief Justice Chase, of New York; Alessandro Manzoni; Clara Mundt;

Admiral McClure, and William Charles Macready, all names more or less known to fame. In a long list of eminent persons such as that from which we have selected these names it is worthy of note that it is almost the exception to find any one whose age is returned as under fifty, the average being about sixty, while many of the hardest workers and thinkers who have passed away during 1873 have reached seventy, eighty, and some even ninety years.

FOREIGN MISCELLANY.

The produce of the sale of secularised convent property in Italy since 1867 amounts to nearly 18,000,000*l*.

In Rome Christmas Day was not marked by any great ceremony. The Cardinals officiated in St. Peter's.

According to a Lisbon telegram, cattle plague has broken out at Madeira, and the animals shipped from there to Cape Coast Castle are affected.

It is telegraphed from Berlin that the Emperor William is rapidly improving in health, and that no further anxiety is felt on his account.

From New York we learn that the United States frigate Junata has arrived there with 102 of the survivors of the *Virginus*, and that that vessel has foundered.

Mr. Caleb Cushing, who made an extraordinary attack upon Sir Alexander Cockburn, which was published immediately after the close of the Geneva arbitration, has been appointed United States Minister at Madrid, in place of General Sickles.

Advices from Cuba announce that the Madrid Government has granted extraordinary powers to Captain-General Jovellar. The Court of Havana has adjudged the *Virginus* a legal prize. It is rumoured that Captain Burriel has been relieved of his command by orders from Madrid.

MAILS TO AMERICA.—The American Postmaster-General has made arrangements for four mails to leave for Europe weekly. This is an increase of one mail per week, and will doubtless greatly facilitate business transactions.

THE BERLIN BOURSE.—There was a panic on the Berlin Bourse yesterday, the cause being the failure of a large firm. Intelligence has been received which induces the fear that there will be serious commercial embarrassments and a large number of bankruptcies in the provinces.

ABD-EL-KADER.—The *Levant Herald* has a letter from Damascus denying the reported death of this celebrated Arab chief. "He kept a very rigorous fast, in seclusion, during the Ramadan, but he has now returned to his public duties, looking very thin and pale, but otherwise in excellent health and spirits."

THE FRENCH BISHOPS.—According to Paris reports the French Government much regrets the language recently used by some of the bishops in their pastoral charges. The Minister of Public Instruction, it is asserted, has addressed a circular to them, urging them to moderate their tone. A semi-official statement declares, however, that this announcement is premature.

THE DUTCH WAR IN SUMATRA.—Official advices received by the Dutch Government from Sumatra state that the concentration of the forces of the expedition against Acheen has been delayed by sickness. The troops were resting to recruit their strength, after an attack of cholera. No communication had been received from the Sultan of Acheen, but his forces were short of provisions, and it was expected that this would have the effect of dispersing them.

RUSSIA AND BOKHARA.—Between Russia and Bokhara a treaty has been drawn up in the Russian and Turkoman languages, and was yesterday published at St. Petersburg. There are eighteen articles, the chief provisions of which are, that the frontiers remain unchanged, except that Russia cedes the territory she has recently annexed on the right bank of the Amou Daria; that the Government of Bokhara shall be responsible for the security of harbours constructed by Russian merchants on the Amou Daria, and approved by the Russian Government; and that the Ameer of Bokhara abolishes the slave trade throughout his dominions.

VICTOR HUGO'S SON.—Paris telegrams report that M. François Victor Hugo was buried on Sunday without any religious ceremony. The body was conveyed to the Pere la-Chaise Cemetery, and M. Louis Blanc delivered an oration over the grave. A large number of persons were present, including Victor Hugo, the father of the deceased, and all the leading Radicals in Paris. M. Louis Blanc was directed by the father of the deceased to say that although he rejected priesthood, he believed in God, and in the immortality of the soul. A like confession was made on M. Victor Hugo's own behalf, and M. Blanc said that belief would sustain him under his bereavement.

AFFAIRS IN FIJI.—The Australian mail brings news that anarchy has for a long time reigned in Fiji. The disaffected whites had refused to pay taxes, and were in arms against Cakobau and his Government, and bloodshed was impending; indeed, there had been an encounter between a body of the King's native troops and some Europeans. The latest tidings, however, notify that the storm has subsided. Cakobau's Government has re-established its authority, thanks to Captain Simpson, of H.M.S. *Blanche*. Taking advantage of the confusion which this last proclamation caused in their opponent's camp, Cakobau and his advisers began to rule again with a high hand, put into execution

a long-cherished design, and framed a new constitution, which throws the entire power into the hands of the natives.

THE THREATENED FAMINE IN BENGAL.—The Calcutta correspondent of the *Times* says the Zemindars declare that the year 1873 will be worse than 1865, and that the food supply of 60,000,000 of people is four months' short. Mr. Bernard estimates the deficiency among 25,000,000 only at ten weeks' supply, if rain falls. The exports continue brisk, and double the Government imports. Sir G. Campbell allows the selection of able-bodied emigrants and their families from the distressed districts on one year's contracts. The Government of India has now stored about 70,000 tons of grain. Rice is twelve pounds for a shilling. The Chief Commissioner of Oude reports, under date of December 27, that the rain had been pretty general, and that the prospects were much brighter. Telegrams which have been sent by the Viceroy of India, dated December 29, announce that rain had fallen at Bhagulpoore, in South Tirhoot, at Purneah, and in Behar. This rain will prove highly beneficial to the crops.

MORMON PROSPECTS.—Senator Freelinghuysen's bill to regulate affairs in Utah promises to effect a radical change in Mormonism for the future. The *Tribune* gives a summary of the bill:—"A direct attack upon polygamy is made in a section which sets forth that in all prosecutions for bigamy, polygamy, or adultery, proof of cohabitation by the accused with more than one man or woman as husband or wife shall be sufficient, and that wives of polygamous Mormons may be discharged from such relations by divorce the same as though the men had been guilty of adultery, the women retaining by decree of the Court control of their minor children, and a just share of their husband's property. Section 15 of the bill forbids any alien, while living in bigamy or polygamy, from hereafter being naturalised. All cases decided by inferior Courts of the Territory are to be appealable to the District Court. In conclusion, the bill proposes to repeal a great number of Territorial Acts, and its whole tenor is to place the Mormons entirely in the power of the United States' officials."

THE NEW CARDINALS.—A letter from Rome of the 21st says:—"The nomination of twelve new Cardinals has given rise in Italy to numerous comments. Since 1870 the Pope had refused every promotion, although on several occasions he had been warmly solicited to reinforce the Sacred College, reduced to a very small number of valid members. What is probably true is, that His Holiness, seeing the hopes he had conceived gradually disappearing, did not choose that the Sacred College should be exposed to the risk of dying of inanition. The new Cardinals will be installed without any pomp; they will not dress themselves in purple, but will simply wear the cassock with red buttons, which is the usual attire apart from grand ceremonies. Some say that Pius IX. preferred the Archbishop of Cambrai to Mgr. Dupanloup and Mgr. Ginouillac, Archbishop of Lyons, because those prelates contended in the Council against the dogma of Infallibility. The French Government would have desired the nomination of one of the two. As to the Archbishop of Paris, everybody was agreed."

POLITICAL PASTORALS BY FRENCH BISHOPS.—The *Daily News* has a special telegram in reference to a recently published pastoral of the Bishop of Nîmes, which contained vehement denunciation of the religious policy of several continental states. "Germany was reproached with the traditions of baseness and the immorality of its Government; Italy, with the hideous rapacity with which it has seized upon the property of the Church; Switzerland, of course, fared still worse. It is reported that the German Ambassador lately complained of a collective declaration of the French bishops against the proceedings of Prince Bismarck in ecclesiastical matters. Upon the Foreign Minister denying all knowledge of the declaration, the ambassador produced the text then in course of being signed, adding that his Government could not admit of any meddling of that sort with its internal affairs. The French Government appears to have succeeded in preventing the French bishops from proceeding further in the matter, but there can be no doubt that it is devoid of all means of repression if the clergy take it into their heads to renew such declarations. The present Cabinet feels the necessity of extreme prudence in its foreign policy, but is not its own master."

A TESTIMONY TO MISSIONS FROM THE SEAT OF WAR.—In one of the letters from the Gold Coast we read:—"Under ordinary circumstances, Abakampa has the reputation of being a perhaps unusually clean townlet, and one sees in every direction evidences of some attention having been paid to decency and to the laws that regulate health. Such a happy state of things is, unfortunately, very rare in West Africa, and doubtless Abakampa is chiefly indebted for its advancement to the fact of its having been a mission station, and therefore the district-cradle of civilisation and Gospel truths. That the former has made some little progress I have just mentioned; but I much fear, from what I see about me, that the good seed sown by faithful and hard-working servants of the Christian Church has, as yet, failed to take any root. Last night (Sunday evening) one could not help being struck by observing that the Sierra Leone contingent congregated together in a corner of the village, and passed a considerable portion of their time singing those hymns and psalms which they had learnt in their native homes; and it was worthy of remark

that they were the only men that did so. Men from different parts of the rugged peninsula, and who had perhaps never seen each other in their lives until they arrived here, met together of their own accord, and for the purpose I have just referred to. Such a fact speaks volumes for the Sierra Leone mission churches of every persuasion, and I have, therefore, thought it only right to give it publicity here."

THE AMERICAN IRONCLAD OATH.—The House of Representatives have, we learn, "passed by a large majority the Bill for the Abolition of the 'Ironclad Oath.'" The bill needs of course to be passed by the Senate and to receive the assent of the President before becoming law; but there is little fear of its rejection by either. The "ironclad" oath is the last relic of the proscriptive legislation to which the civil war gave birth, and it had already outlived the purpose for which it was designed. It became law on the 2nd July, 1862, and by its provisions every member of Congress, before taking his seat, was required "solemnly to swear and affirm that he had never voluntarily borne arms against the United States; that he had never voluntarily given aid, countenance, counsel, or encouragement to persons engaged in armed hostility thereto; that he had neither sought, nor accepted, nor attempted to exercise the functions of any office whatever under any authority or pretended authority in hostility to the United States"; and that "he had not yielded a voluntary support to any pretended Government, authority, power, or constitution within the United States hostile or inimical thereto." The oath was wont to be taken with enthusiasm during the war; but after the reconstruction of the Republic it became obviously impracticable, and by an Act of Congress dated July 11, 1868, a modified form of the oath of allegiance was authorised for the optional use of the Congressmen. The "ironclad" oath was taken by members from the North in the ordinary way at the opening of the current session; the Southern members waiting their turn to subscribe the modified form. But it has probably been repeated within the wall of the House of Representatives for the last time, and the American statute-book will be well rid of an incumbrance.—*Daily News*.

Miscellaneous.

RUGBY SCHOOL.—Dr. Hayman has given notice to the Governing Body of Rugby School that he will take the earliest opportunity of moving the Court of Queen's Bench for a mandamus, or will seek such other remedy as the law may afford. The Governing Body advertise that the office of Head Master will become vacant on the 7th day of April next, and that they will, at a meeting to be holden for the purpose at the Westminster Palace Hotel, on Thursday, the 19th day of February next, proceed to the appointment of some duly qualified person to fill up the vacancy.

DROWNED IN THE VILLE DU HAVRE.—The Hon. A. Kinnaid, M.P., makes a special appeal on behalf of the bereaved family of the late Señor Carrasco, the leading Spanish pastor in Madrid:—"Himself a convert from Romanism, his eloquence attracted large audiences of Spaniards, and he occupied a position of great influence and importance among the Protestant churches of Spain. By his death his family, consisting of his wife and three children, are left perfectly destitute, and a simultaneous collection is to be made on the continent, to which British Christians are invited to contribute."

BOXING DAY.—As one of the most popular of the bank holidays, Boxing-day (Friday last) was generally observed throughout London and the suburbs. The weather was somewhat cold and gloomy; but until the evening there was a total absence of rain, and this enabled large numbers to visit the places in which outdoor recreation and amusement can be found at this time of the year. The majority of the shops were closed, and on the Stock Exchange there was a close holiday; consequently we have to record no transactions in public securities. At the theatres, the music-halls, and the concert-rooms, immense crowds gathered in the evening.

THE LATE MR. MASON JONES.—The numerous friends of this well-known lecturer will be very sorry to hear that he died in most extreme poverty, and that he has left his widow and children absolutely penniless. So great was his destitution that it is stated that on the day prior to his death there was not in his house food for twenty-four hours. As he and his wife resided in furnished apartments, they had no furniture or effects of any kind upon which to raise money even for his funeral. Had it not been for the kindness of Mr. Samuel Morley, M.P., who advanced money sufficient to pay the undertaker's fee, the body could not have been buried. Not only, however, has he died leaving his widow poor, but he also died considerably in debt, owing to the various ways in which he endeavoured to raise money to carry on his pet public movements. His extreme poverty was known only to few, and it is believed that the number of judgment summonses out against him contributed greatly to the organic disease of the heart to which he fell a victim whilst seated in his chair, in the very midst of his labours. A few friends intend forming themselves into a committee for the purpose of raising a small fund in order to disburse his public debts, and also to provide a moderate annuity for his wife.

MR. ARCH IN LIVERPOOL.—Mr. Arch, President

of the Farm Labourers' Union, was present on Tuesday night at a meeting of the Liverpool Liberal Working Men's Association, held in the Circus, Mr. James Samuelson in the chair. There was a small charge for admission, and the attendance was small in comparison to the size of the building, there being only about 300 persons present. Mr. Arch spoke at some length in vindication of the claims of the agricultural labourers to have their condition improved by legislation. He laid considerable stress upon the fact of so much land being uncultivated in England, devoted to game and other purposes, while farm-labourers were allowed to remain in such a depressed condition. He expressed an opinion that when an extension was made in the county franchise the working men, by combining in town and country, would secure sufficient representation to obtain an amelioration of their condition. In reference to his projects of emigration to Canada, he remarked that when artisans were recently assisted to go to Canada the coldness of the climate was never adduced as a drawback to the success of the scheme, but when he proposed to send agricultural labourers there who were exactly suited to the requirements of the country, an outcry was at once raised that they would be all frozen to death. He stated that he had made satisfactory arrangements in Liverpool to facilitate the emigration of farm-labourers.

THE EDUCATION OF AGRICULTURAL CHILDREN.—The Agricultural Children's Act, although it does not legally take effect until January, 1875, commences its operations on Thursday next, Jan. 1, 1874. But it is necessary for parents and the employers of agricultural children to direct their attention at once to its provisions, as thereby much annoyance and inconvenience will be prevented, in regard to the educational operations of the measure. Every child between the ages of eight and ten will be required to attend school 256 times, and those between ten and twelve years 150 times, before December 31 next. These attendances must be daily, either morning or afternoon, and for the whole time the school is open. It has been calculated, after deducting Sundays, Saturdays, and regular holidays, that a child under eight years of age on Jan. 1, 1875, must attend school every day it is open in order to obtain the requisite certificate which is necessary before the child can be lawfully employed upon the farm. Supposing the child to be ten years of age to-day, the number of attendances need only amount to 150. The operation of the Act ceases upon the child attaining the age of twelve years. Some exceptions will be made, however, under special circumstances, viz., in the event of there being no school within two miles of the child's home; during hay harvest, corn harvest, and the ingathering of hops, the Act would not be enforced. Petty justices, also, may suspend the working of the measure for a period of not more than eight weeks in one year, upon the application of cultivators who own between them some 300 acres of land. The magistrates have power to exempt the child, if, from illness or any other cause, the requisite number of attendances have not been made up. A special certificate may be granted in favour of a child who can pass the "Fourth Standard" under the inspection of one of Her Majesty's School Inspectors, in lieu of the one usually given for the attendances at school. The Act only applies to England and Wales, and the working of the measure will be superintended by the inspectors of workshops, brickfields, &c., the Act not having appointed any inspectors. Employers or their agents who are guilty of offences against the Act are liable to a penalty not exceeding 5*l.*; while any act of forgery or counterfeiting is punishable with an imprisonment of three months. The parent of any child who may offend against the Act may be fined to the amount of 1*l.* Official notices of the provisions of the measure are to be made known throughout the agricultural districts through the clerk of the peace for the county.

THE TICHBORNE TRIAL.—The court for the trial of the Tichborne claimant reassembled on Monday after the Christmas vacation. Before Dr. Kenealy resumed his speech for the defence, he alluded to the desire expressed by the Lord Chief Justice at the last adjournment, viz., that the learned counsel would be enabled to finish his observations within a working week. Dr. Kenealy assured the judges that, while he would use every reasonable means to confine his remarks within proper limits, it was impossible for him to pledge himself to six or any other number of days. The Lord Chief Justice said the court would exercise its discretion. A good deal of time had been wasted in dealing with trifling topics, but as long as the learned counsel dealt with important facts and material issues, there would be no disposition to curtail or abridge his address. After some further discussion on this point, Dr. Kenealy continued his speech, returning to the Wapping witnesses for the Crown, who, he contended, had no sufficient opportunities of knowing Arthur Orton, and ought not, therefore, to be relied upon by the jury. He also argued that the evidence of Donna Maria Hayley, of Melipilla, who recognised the defendant as Orton, had been coloured by the handsome sum she had received from the prosecution, and was in other respects unsatisfactory. The learned counsel then dealt with the other witnesses called to support the Orton theory; in most instances quoting their evidence, and pointing out where it was open to doubt or suspicion. Passing next to Mr. Purcell, he said he did not say anything against that gentleman, as great allowance was to be made for him, as,

being a stranger in Melipilla, and knowing hardly anything of Spanish, he was at the mercy of the people by whom he was surrounded, and naturally fell into grievous errors. Other points in the case having been noticed, the court adjourned. Dr. Kenealy resumed his address yesterday, but the Lord Chief Justice was absent owing to indisposition. The London correspondent of the *Leeds Mercury* says:—"Mr. Hawkins will only take two days to reply, confining himself wholly to the question of the identity of the defendant and Arthur Orton. The Lord Chief Justice's summing up, which is expected to be a model of hard analysis and careful criticism of the evidence, will, it is supposed, last nearly ten days. Mr. Justice Lush and Mr. Justice Mellor will probably add a few remarks, and the verdict will be delivered before the end of January, and the papers clear of this long-winded trial before the Parliamentary session sets in. The rumour is revived that Sir Alexander Cockburn will, immediately after the conclusion of the trial, retire from the post of the Lord Chief Justice of England, and that he will be succeeded by Lord Coleridge. In this case, the Attorney-General, Sir Henry James, would probably succeed to the Chief Justiceship of the Common Pleas—a remarkable instance of good fortune and rapid promotion, though the advancement of Mr. James Blackburn to the chiefship would meet with universal approval. The retirement of the Chief Baron Kelly is also spoken of as certain, and Mr. Baron Bramwell is named by popular consent as his most fitting successor. The vacancy thus made would be filled by the nomination of Mr. Hawkins to the bench, as a reward for the skill he has shown in the conduct of the Tichborne prosecution."

THE LATE MR. WINTERBOTHAM.—On Sunday morning week, the Rev. Thomas Jones, of Walter-street Congregational Chapel, Swansea, after a most admirable sermon on "Religious Enthusiasm," thus touchingly alluded to the recent death of Mr. Henry Winterbotham, the Under-Secretary of State for the Home Department—And I remark further, that calm and earnest religious enthusiasm is consistent with the highest mental power, the most enlightened reason, and the most refined culture. An illustration of this was found in a dear friend of mine, who died on the 13th of the present month—Mr. Winterbotham, M.P. for Stroud. On the Friday he was in his usual health, and took a drive in the neighbourhood of Rome, which he greatly enjoyed. On Saturday he was dead! He was a man richly endowed by nature with mental power; his faculties were well disciplined by education; he had a most successful University career; he was an able public speaker, and had he lived he would have become a powerful orator. His speeches in Parliament, listened to with the greatest attention, produced good results. By the study of music, poetry, and art, together with general literature, he cultivated his mind and refined his taste to a degree by no means common in persons of the middle class of society, to which he belonged. At thirty-four, and after only four years of Parliamentary life, he was singled out by the Prime Minister for the post of Under-Secretary for the Home Department, which office he filled to the end of his life with honour to himself and benefit to the State. But the possession of all these high qualities did not prevent him from being profoundly religious. He was a member of my church for many years, and an intimate friend of mine; and I can therefore speak of him from personal knowledge. He lived in Grosvenor-mansions, Westminster, and my church was in the north-west of London—in Camden-town; and yet in summer and winter, in cold and heat, in wet weather and dry, he crossed the great city every Sabbath day to worship God with the people of his choice, and to hear the minister he loved. Every month he sat with us at the Lord's table to commemorate the death of Him in whom he trusted. At the social gatherings of the congregation he mingled freely and cheerfully with "people of low degree," as well as with "people of high degree." By his words of wisdom, his genuine, unassuming courtesy, and his manly "brotherly kindness," he gained the respect and love of all who knew him, and those who knew him best loved him most. He was in the truest sense a sincere, earnest, godly, warm-hearted Christian man. No one now listening to my words is more educated, intelligent, refined, and cultured than he was; and he thought it a privilege to live within the sacred enclosure of God's Church, and to enjoy "the communion of saints."—The remains of the late Mr. Winterbotham were interred in the Protestant Cemetery at Rome on the 17th inst. About twenty friends were present at the funeral, including the three brothers of the deceased; Mr. Baxter, M.P., the Rev. J. B. Grant, the English chaplain, Mr. A. Waterhouse, the architect, in whose house Mr. Winterbotham had been staying; the Rev. J. Worthington, Mr. Hammond, Mr. Brand, and other English gentlemen visiting the city at the time. The service in the little chapel was conducted by the Rev. C. Philpotts, who read the burial service of the Church of England. The vault is placed in an open part of the cemetery, where is a sloping grass-plot, and there a very simple memorial stone is to be erected.

MARRIAGE OF MISS GLADSTONE.—The marriage of the Principal of Wellington College (the Rev. E. C. Wickham, M.A.) and Miss Gladstone, eldest daughter of the Right Hon. W. E. Gladstone and Mrs. Gladstone, was solemnised at Hawarden Church, Flintshire, on Saturday. Lord and Lady Lyttelton and the Hon. Miss Lyttelton, Sir Stephen

Glynne, Mr. Talbot, M.P., and the Hon. Mrs. Talbot, Lord and Lady Frederick Cavendish, and a party confined to the members of both families, met at Hawarden Castle for the wedding. At the breakfast which followed the ceremony the Premier addressed his assembled guests and friends as follows:—"One might almost suppose it was presumptuous to enter into a vow which, depend upon it, no human power can dissolve or weaken, but it is not presumptuous if it be done in a right spirit. If it be done in humble trust and reliance upon the guidance of Him who alone can direct our steps in the great transactions of life as in the smaller, it is not presumptuous. Then it is hopeful, it is blessed, it is happy. As far as regards the family from which our daughter is removed, the marriage presents a mixed character. It would be idle to deny that we shall miss her much. It would be idle to deny, however, much the good opinion of her is deserved, that we shall long look for her familiar form and her vacant place in our family circle, but it would be selfish to dwell upon ideas such as these. The question is whether the union which she has formed is one which we ought to rejoice in as reasonable and as Christian men. I must honestly own that there is not one point I could wish otherwise than it is. My dear friend Lord Lyttelton said you know little in comparison of the man with whom she has united her lot, and it is true; but once or twice you have seen him and heard him in the church, and have had some opportunity of judging what manner of man he is. To him we can with perfect confidence commit the future fortunes of our beloved child. There is not one cloud upon the sky of their prospects, so far as it is allowed us to forecast them. Well, my dear friends and neighbours, again let me express the deep gratitude we feel for the manifestations of your kindness; they have been such as we feel now, and such as I trust we ever shall continue to feel. There is one act of kindness I will request you to perform still on their behalf. You have to-day accompanied us into the temple of the Most High to witness the solemn rite which has there been performed; but let each one of you, in the temple of his own heart and in the silence and secrecy of his own chamber, beseech the Almighty to continue to fulfil His goodness upon the heads of the married pair. Happy as they are, they cannot dispense with His aid; they cannot dispense with the aid and comfort of your prayers—that aid and comfort which under all circumstances and at all times everyone of us can freely, and at the same time humbly, render to one another." After speaking of the day as one of separation but yet of hope and joy, a day not likely to be forgotten, the right hon. gentleman referred to the communion of feeling which subsisted between those assembled and the inhabitants of the rectory, and again thanked them for their kindness, which, he said, would be graven on their recollection. The loving cup was passed round, and the ladies and gentlemen left for the girls' school, where a ball was opened by Mrs. Gladstone and her eldest son, and kept up till eleven. The school-children and poor people throughout the parish had tea, and the day was observed as a general holiday. The presents which Miss Gladstone received numbered at least 250.

Epitome of News.

Her Majesty's royal bounty to the poor of the metropolis and its environs was distributed at the Almonry Office, in Middle Scotland-yard, Whitehall. The number of persons who were relieved in sums of 5s. and 13s. each exceeded 1,000 in the aggregate. The majority of the recipients exceeded sixty years of age, and there were also numerous cases of persons greatly afflicted, who were admitted to participate in this bounty.

The Prince and Princess of Wales will leave London for St. Petersburg on the 10th of January. Their children will remain at Sandringham. The Duke of Edinburgh took leave of Her Majesty on Friday, previous to his departure for Russia. His marriage is definitively fixed for January 22.

The Duke of Edinburgh, on the part of the Grand Duchess Marie and himself, has accepted an invitation to a ball to be given by the Lord Mayor and the Lady Mayress in honour of the approaching royal marriage. It will probably take place about the middle of March.

Yesterday His Royal Highness the Duke of Edinburgh left London for St. Petersburg, where he is expected on the 4th of January, his route being by Cologne and Berlin. At the latter city, where he will arrive this evening, he will remain until late on Friday, as the guest of the Crown Prince and Princess.

The Hon. G. J. Noel, M.P., has resigned the position of Conservative Whip-in.

Mr. Bright, who is said to be "a devoted admirer of music," has written a special letter welcoming the well-known "Jubilee Singers" to Rochdale.

Sir Richard Glass, whose name is associated with the triumphs of ocean telegraph, died at Moorlands, Bitterne, near Southampton, on Monday last, aged fifty-three. In 1866 he received the honour of knighthood in recognition of his services in laying down the Atlantic cable.

Mr. Gladstone completed his sixty-fourth year on Monday, having been born at Liverpool on the 29th December, 1809. Mr. Disraeli will be sixty-eight this day.

Lord Cowper has resigned the office of Captain of the Gentlemen-at-Arms, and will be succeeded by Lord Ilchester.

An influential deputation, headed by Sir Daniel Cooper, Bart., waited yesterday afternoon on Dr. Playfair, Postmaster-General, to urge on the right hon. gentleman's notice a memorial from the Society of Arts on the subject of Post Office Savings Banks. The chief proposal was to do away with the limitation of one shilling as the smallest sum to be invested, and to allow deposits as small as one penny to be made. This point, as well as other points in the memorial, will receive due attention from the authorities.

The Liberals of Exeter have resolved to petition against the return of Mr. Arthur Mills, on the ground of bribery and undue influence.

The body of Sir James Colquhoun and that of one of his servants, who were drowned in Loch Lomond on the 19th inst., were recovered on Sunday afternoon. Dredging operations have been persevered in on a large scale since the accident.

The death of Chief Baron Pigott, of the Irish Court of Exchequer, is announced. His successor is likely to be the Master of the Rolls, whose place will be taken by Mr. Justice Lawson, who is succeeded by the Attorney-General, Mr. Palfrey. Mr. Law will then become Attorney-General, Mr. Johnson, the present law adviser, becoming Solicitor-General.

Shortly before four o'clock on Monday afternoon, a fire, which at one time created considerable alarm, broke out on the large premises between Salisbury-square and Whitefriars-street, in which *Lloyd's Newspaper* is printed. The flames spread with such rapidity that, notwithstanding the presence of some twelve or fifteen steam fire-engines, the main building was gutted within an hour.

Mr. Mark Phillips, an active member of the Anti-Corn-Law League, and first representative of Manchester in the Reformed Parliament, died on Tuesday.

Some enthusiastic swimmers celebrated Christmas morning by a match in the Serpentine.

We are sorry to hear of the death of Mr. W. J. Adams, the publisher of *Bradshaw*, which occurred last Sunday at his house in Fleet-street. The first number of *Bradshaw* was a small affair enough: it consisted of only about 38 pages, while this month's number contains 416. The enterprise was, however, successful from the first, greatly through Mr. Adams's exertions.

The *Daily Telegraph* says that most of Her Majesty's Ministers are expected in town during the second week in January, when the Cabinet Councils will probably be resumed. According to the same paper, the successor to the late Mr. Winterbotham will not be appointed until the return to London of the Prime Minister and his colleagues.

At a meeting of the Executive Council of the National Agricultural Labourers' Union on Monday at Leamington, a sub-committee was appointed to inspect a farm of 300 acres, in Warwickshire, for co-operative farming in connection with the union.

On Thursday the inmates of the various metropolitan workhouses were regaled with the usual Christmas fare. The returns of inmates show a gratifying diminution of pauperism.

During a heavy fog on Christmas Eve the crew of a Plymouth brig had a narrow escape of drowning on the sands near Westward Ho. The master of the vessel had mistaken the lights on shore, and intending to keep clear of Lundy Island, had run full on the Northam Burrows. For a time all on board were in great peril, but ultimately they were got off by the light boat from shore.

A very sad accident has occurred on the river Tyne. At about five o'clock on Friday morning the Improvement Commissioners' steam tug Gipsy Queen was bringing up some workmen from North and South Shields. As she was passing Northumberland Dock she struck upon the wreck of a sunken lighter, and it was found that she was rapidly sinking. The steamer's boat was at once launched, but the men rushed into it in such numbers that it was capsized, and between twenty and thirty of those on board were drowned.

A gun accident of an alarming character occurred at Marsh Farm, Twickenham, on Christmas Day. Four children belonging to an engine-driver named Hadley, in the employ of the London and South-Western Railway Company, had been sent out by their mother for a walk, and while they were watching some ducks behind an open fence a gentleman on a visit to Mr. Keevil, the farmer, not observing them, fired off a gun at a small bird and wounded three of them. The eldest, who had his youngest sister in his arms, was shot in the leg; the next was shot in one hand and in her face, and the third received wounds on the forehead and arm, two shots having entered immediately over the eyes, while the other child escaped. The screams of the children brought assistance, and a doctor came, who examined the children, and found that they were not very seriously injured, though the shots could not be at once extracted.

A few days ago a testimonial was presented to Mr. Philip Stewart, late of Palmer House, H. L. way, together with a purse of 125 sovereigns, by the parents of pupils, former scholars, and other friends, on the occasion of the removal of his scholastic establishment to Margate, as a token of their personal esteem, and to mark their appreciation of his high character and professional talent.

ALLESLEY PARK COLLEGE, WARWICKSHIRE.

(Three miles from Coventry Station.)

This Institution was established in 1848, and presents the following claims:—

Ample space, and elaborate provision for domestic comfort, in a house of sixty rooms.

A large area of park, a gymnasium, bathroom, and systematic drill for physical training. Workshops, laboratory, and art studio.

Moral suasion and equity the sole basis of rule. Religious catholicity.

A thorough education in Latin and Greek, optional; in French and German, mathematics, chemistry, mechanics, and vegetable and animal physiology.

Every boy is, as far as practicable, trained to clear and rapid writing, quick and accurate arithmetic, and English composition.

Time economised, interest excited, and progress facilitated by the most approved methods of teaching and study.

Nearly sixty students hold the University certificates, twenty have the Oxford title, and three have matriculated at the London University, in the first division, and many hold lucrative public offices.

Allesley Park, whilst it amply provides for classical studies, presents peculiar advantages to students designed for manufactures, commerce, or agriculture.

The terms, which are very inclusive, are from 40 to 50 guineas per year.

The PESTALOZZIAN SCHOOL for little boys, under a trained and experienced lady-teacher, has a separate school-room, dining-room, playground, and dormitory.

The terms for this school are 30 guineas a-year to ten years of age.

Full prospectuses, with ample reference, examination papers, forms of entry, and other papers, may be had of the Director, THOMAS WYLES, F.G.S., Allesley, near Coventry.

MUSCUTT TESTIMONIAL.

LIST of SUBSCRIPTIONS given with a view to add to the comfort of the Rev. E. MUSCUTT in his declining days, and in recognition of the public service rendered by him in his earlier years as the first to suggest to the Government the promotion of a National Education, which was carried out by the primary grant of £20,000; as the author of many works on ecclesiastical subjects; and as the Honorary Secretary for several years to the Committee for the Abolition of the Jurisdiction of Ecclesiastical Courts in Testamentary and Matrimonial Causes:—

£ s. d.	£ s. d.
The Rt. Hon. Lord Ebury..... 10 10 0	B. R. Thomson, Esq. 1 1 0
*Samuel Morley, Esq. 25 0 0	Rev. T. Binney..... 2 2 0
M.P. 25 0 0	Anonymous, per the Rev. T. Binney..... 20 0 0
*John Holmes, Esq. 10 10 0	Rev. A. Raleigh, D.D. 2 2 0
M.P. 10 10 0	E. Clapham, Esq. 10 0 0
*Stafford Allen, Esq. 20 0 0	D. Hulett, Esq. 1 1 0
*C. K. Bedells, Esq. 30 0 0	Congregational Fund Board, per the Rev. T. Aveling..... 10 0 0
*Geo. Gowland, Esq. 5 0 0	Rev. H. Winsar..... 0 10 0
*T. J. Rooke, Esq. 10 0 0	Rev. H. Winsar..... 0 10 0
*Wm. Paine, Esq. 5 0 0	Thos. Pidduck, Esq. 1 0 0
Henry Angus, Esq. (the late)..... 5 0 0	R. R. Maynard, Esq. 2 2 0
Joseph Cooper, Esq. 5 0 0	Rev. J. McAll..... 2 2 0
Henry Pease, Esq. 3 3 0	John Crossley, Esq. 5 0 0
Rev. E. Prust..... 2 2 0	Rev. James Bedell..... 1 0 0
William Allen, Esq. 2 2 0	Trustees of Hackney College, per Ebenezer Viney, Esq. 10 0 0
T. F. Goodfellow, Esq., M.D. 1 0 0	Ed. Sheffield, Esq. 1 1 0
William Edgar, Esq. 10 0 0	Rev. Alex. Hannay..... 1 1 0
Robt. Charlton, Esq. 5 0 0	Wm. Bedells, Esq. 3 3 0
W. L. H. Pease, Esq. 5 5 0	John Clapham, Esq. 20 0 0
E. Backhouse, Esq. 5 5 0	Fredk. Hindley, Esq. 2 2 0
Thomas Curtis, Esq. 20 0 0	Chas. Hindley, Esq. 2 0 0
Per C. K. Bedells, Esq. 25 0 0	Miss Co'e, per W. Paine, Esq. 5 0 0
C. E. M. 1 0 0	Mr. T. Edey, per do. 0 10 0
H. L. Spencer, Esq. 0 10 6	Huth, Esq., per D. Hulett, Esq. 1 1 0
J. Alexander, Esq. 2 2 0	Henry Wright, Esq. 5 0 0
Rev. C. Dukes, M.A. 2 0 0	D. Lewis, Esq. 1 1 0
Geo. Wills, Esq. 2 0 0	Joshua Wilson, Esq. 5 0 0
Rev. Thos. Aveling..... 5 0 0	J. Mather, Esq. 5 0 0
Thos. S. Geard, Esq. 5 5 0	Jos. Denston, Esq. 2 0 0
Mrs. S. S. Geard..... 1 1 0	Rev. Samuel Steer..... 2 2 0
Rev. John Corbin..... 4 4 0	Per Thos. S. Geard, Esq. 5 5 0
J. J. Corbin, Esq. 1 1 0	
A Friend, per the Rev. J. Corbin..... 5 0 0	
Rev. Jos. Viney..... 1 0 0	

N.B.—Those gentlemen against whose names an asterisk is placed (thus *) have agreed to act as a Committee to determine the form of the Testimonial, and the following gentlemen will receive subscriptions:—

Treasurer—Geo. Gowland, Esq., Tunstall-vill's, The Downs, Clapton.

Hon. Sec.—Charles K. Bedells, Esq., 6, John-street, Bedford-row, and Hornsey-lane, N.

Joseph Cooper, Esq., Kasey Hall, Walthamstow.

N.B.—A further list will be published hereafter.

NEW CONGREGATIONAL CHURCH,

I crave permission to present a PLEA at this season on behalf of the effort of my people to BUILD a CONGREGATIONAL CHURCH at Milton-next-Gravesend. The English Congregational Chapel Building Society has just voted a loan, without interest, of £500. Mr. Morley, Mr. Joshua Wilson, of this county; also the Revs. Dr. Kennedy, T. Aveling, J. C. Harrison, H. J. Beris, and the Chairman of the Kent Association, who know the necessity of the case, encourage it. Although this rising suburb, gradually being recognised as unusually healthy, required the Church, and also this parish of Milton, with 13,000 inhabitants, the site has nevertheless been chosen very much to meet the convenience of the pupils of Milton Mount College, and to complete this denominational scheme. We certainly should not have incurred so large an expense but for this object, which made a requirement for 170 additional sittings. I trust that God may dispose kind hearts to help us by small contributions in erecting a House which will be the Sabbath-home for ministers' daughters from every shire in the kingdom for many generations.

WM. GUEST.

Milton-next-Gravesend.

PALMER HOUSE SCHOOL, CLIFTONVILLE, MARGATE.

Principal—Mr. PHILIP STEWART.

Pupils regularly prepared for the University Examinations. Premises with detached schoolroom and spacious playground, situate in the healthiest part of the town.

The NEXT TERM COMMENCES on TUESDAY, January 20th.

Prospectuses to Parents on application.

SAFE INVESTMENTS for CAPITAL.

Dividends 5 and 10 to 15 per Cent.

READ SHARP'S INVESTMENT CIRCULAR.

January Edition ready, 12 pages, post free.

It contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Docks, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c., with Dividends, Market Prices, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES

Will find the above Circular a safe, valuable, reliable Guide.

Messrs. SHARP and Co., Stock and Share Brokers, 33, Poultry, London (Established 1852.)

Bankers: London and Westminster, Lothbury, E.C.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

* The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office orders payable (at Chief Office) to W. R. Willcox.

18, Bouverie-street, London, E.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line..... A Shilling.

Each additional Line..... Sixpence.

There are, on an average, eight words in a line.

* LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

For Situations Wanted, five lines..... 2 0

Wanting Servants, &c. 2 0

A Liberal Reduction made on a Series for Educational and all other Advertisements.

* As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the Nonconformist has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

* The Statistical Supplement given with our number of December 17th will be forwarded separately by post on the receipt of three penny stamps, or at the rate of two shillings per dozen copies.

The Nonconformist.

WEDNESDAY, DECEMBER 31, 1873.

SUMMARY.

THE task of the journalist is not at this season of the year an easy one. Those things which have been most interesting during the past week are not topics for newspaper comment, and if the whole world is in a sort of amiable conspiracy not to supply the material for news, no one ought to complain. Once England was far behind her neighbours in indulging in the luxury of recreation; but the early closing movement, the increase of holiday attractions, and the Bank Holiday Act, have greatly altered this habit. From Thursday (Christmas Day) to Monday was a long and for the most part a well-observed holiday, and the weather was as favourable for outdoor enjoyment as could reasonably be expected. The poor have been spared the discomforts of a severe frost, and there has probably been as thoughtful a sympathy on the part of the well-to-do classes for the destitute and needy as at preceding Christmas seasons. As the last hours of 1873 are passing away, we may cordially wish all our readers A HAPPY NEW YEAR.

The outside world hardly furnishes more food for remark than our own domestic annals. We may, however, note the departure of the Duke of Edinburgh on his matrimonial trip to St. Petersburg, where he will be married in great state on the 22nd of January to the Grand Duchess Marie. The anxiety of the German people has been relieved by the announcement

that the Emperor William has almost recovered his wonted health. The French National Assembly has not enjoyed a merry Christmas. It was in session last week, Thursday excepted, for the purpose of passing the Budget, and was called upon by the inexorable Minister of Finance to provide against a deficit of six millions sterling, after sundry reductions of expenditure to the extent of two millions. M. Magne has looked about him, but could invent no new taxes, except an impost on salt—so heavily are our neighbours burdened. He has therefore proposed to augment the duties on a variety of articles already taxed, and they have been voted.

Another crisis seems to be approaching in Spain. The Cortes will reassemble in a few days, and it would seem that Senors Salmeron, Figueras, and Margall are diligently planning to oust Senor Castelar in the interests of the Federal Republic, while the Monarchists, countenanced by Marshal Serrano, are tampering with the army, plotting the overthrow of the Republic, and bent on inviting Don Alfonso to ascend the throne of his mother. The early surrender of Cartagena, which is being very vigorously bombarded, would materially alter the prospects of the Government, but that fortress still holds out. In the North obstinate Moriones has been out-maneuvred by Elio, the Carlist general, and in order to extricate himself he has been obliged to embark his forces at Santander for San Sebastian.

There is no important news from the Gold Coast. The Ashantees have retreated out of the Protectorate, but opinions are divided as to whether they will make a stand north of the River Pra, or return to Coomassie. Colonel Wood, with his handful of men, in pressing upon the rear of the retiring army, narrowly escaped the perils of an ambushade. Some of the reinforcements sent from home, Fusiliers and an Artillery Brigade, had reached Sierra Leone on the 9th inst., en route for the seat of war, and Sir Garnet Wolseley has now a respectable contingent of British troops at his command. They will reach the Gold Coast to find many officers, marines, and sailors disabled by fever, from which they will be fortunate to escape.

We have intelligence of the foundering of the ill-fated Virginian at sea off Cape Fear, on her way to New York—which will get rid of any questions that might have arisen as to her surrender to Spain—and of the release of her surviving crew in that city.

The telegrams from India are somewhat better. There have been welcome showers of rain in various parts of Bengal, but they will only benefit the spring crops. According to some of the native landowners, "the food supply of sixty millions of people is four months short," while the Viceroy's figures, though less portentous, show that a population of twenty-six millions have only a third, or less than a third, of an average crop; ten millions will have half an average; and thirty millions an average crop of three-fourths of a full one. Opinion is freely expressed on this side by experienced Indians that Lord Northbrook's Government have not yet made adequate provision to meet the great emergency, and this view is supported by the published statements of Sir George Campbell. As the Daily News remarks, "In a matter which concerns the lives of millions the most ample security should be taken against the mere possibility of fatal error. The public opinion of this country will sustain the Indian Government to any extent in the adoption of measures for saving the lives of the people of India, and it would be infinitely better that an excessive provision should be made, were there the least danger of such an occurrence, than that the population of a single district should be exposed to the horrors of unrelieved famine."

1873.

THE year now about drawing to a close has been eventful, if not very memorable in the world's annals. The general peace has not been disturbed, but civilised nations are as prepared as ever for the arbitrement of war by keeping up costly armaments. There have been some revolutions, but without tangible advantages; severe ecclesiastical conflicts which are "to be continued"; moderate prosperity which is here and there on the wane; and a general removal of obstacles to free thought and religious liberty in most countries—France being the chief exception—which must eventually help the progress of enlightenment and rational freedom.

The chief incidents that have marked our own political history during 1873 will hardly have faded from recollection. It was to have been the third session of great measures for Ireland—the third branch of the great Upas tree was to have been destroyed. The Prime

Minister had worked himself into the belief that something great ought to be done in respect to higher education in Ireland, and the Irish University Bill was the foremost measure of the Parliamentary session. His well-meant effort to satisfy Roman Catholic claims was scorned by those to whom the boon was offered, and viewed with perplexity and distrust by British members. Mr. Gladstone's elaborate scheme was rejected by a temporary combination of Conservatives and Irish Roman Catholics, but the resignation of the Premier and his colleagues revealed Mr. Disraeli's unpreparedness to take office. Mr. Gladstone and his Cabinet reluctantly returned to the Treasury Bench, but with diminished authority, which many adverse election contests further attenuated. But though the Parliament stood condemned and Government discredited, the Prime Minister managed matters so judiciously that, at the close of the session, bills for abolishing tests in Trinity College, Dublin, for creating a Supreme Court of Judicature, and for remodelling the Scotch system of education, received the royal assent—the Lords having contemptuously rejected a valuable instalment of the promised reform of local taxation and stopped the progress of a measure for freeing land from artificial restrictions. Mr. Lowe had carried his harmless budget which reduced the income-tax, and Mr. Forster his little bill for facilitating the working of the Education Act of 1870, which, small as it was, had to be amended before it could be passed. But the session revealed a growing estrangement between the Government and its advanced Liberal supporters, as was shown in the debates on education, the shabby treatment of Mr. Miall's disestablishment motion, the lukewarm support given to the Burials Bill, and the retirement of Mr. Baxter. The revelation of serious administrative scandals and ministerial differences, coupled with the defeat on the University question, made a reconstruction of the Government imperative. Soon after Parliament was prorogued Mr. Lowe was transferred to the Home Office; Mr. Gladstone himself undertook the functions of Chancellor of the Exchequer; Mr. Bright was induced to re-enter the Cabinet as Chancellor of the Duchy of Lancaster; Mr. Bruce became President of the Council, with a peerage, *vice* the Marquis of Ripon; and the changes have been gradually completed by the appointment of Mr. Playfair to the office of Postmaster-General, and the acceptance of the position of law officers of the Crown by Mr. Henry James and Mr. Vernon Harcourt. These changes and the elections at Bath and Taunton have to some extent revived public confidence in the Government, and under these somewhat new circumstances Mr. Gladstone and his colleagues will meet Parliament in February for the last session prior to a dissolution. We have seen during the year manifest signs of Liberal apathy, to use a mild term, but no marked indications of "Conservative reaction," and the prevalent belief that Mr. Disraeli, whose indiscreet Bath letter seriously damaged his reputation, will hardly obtain a majority at the general election, engenders a feeling of forbearance towards, if not implicit faith in, the reconstructed Gladstone administration.

Our social and industrial annals have presented many interesting phases. The dearness of coal, besides its results in our households, has seriously restricted manufacturing industry, and helped to foster the general rise in prices which has been one of the marked characteristics of the year. This enhancement of the cost of living has been further stimulated by frequent strikes, generally resulting in the concession of higher wages to workmen, but often stimulating foreign competition. The year opened with the great mining conflict between capital and labour in South Wales, and it closes with the formation of an Employers' Federation for resisting the extreme demands of trades' unionism, the consequences of which have yet to be developed. Of even greater significance has been the consolidation and extension of the Agricultural Labourers' Union, which has already brought about a general rise in the wages of our peasantry, and promises under the sagacious leadership of Mr. Arch to effect a great improvement in their social condition, and before long to lead to their political enfranchisement. The rise of Mr. Arch from the position of a labourer to the head of a formidable combination—a man who has been fettered by the Government of Canada, and listened to with deference by the Prime Minister of England—is not the least remarkable phenomenon of the year. During 1873 the rapidity of the current of national prosperity has visibly slackened, and if trade and commerce are not so flourishing as the new Chancellor of the Exchequer would desire, we may rejoice that

the ebb of the tide is very gradual. An Ashantee war, the origin of which is lost in obscurity, the progress of which is watched with anxiety, and the issue of which can bring us neither credit nor profit, is left as a disagreeable legacy to 1874, and must figure largely in the next Budget.

The year opened with the death of Napoleon III., who lived long enough in exile to strengthen the goodwill of the English people towards himself personally, but not to overcome the antipathy of his former subjects to that Imperialism which, after many years of prosperity, had plunged the nation into a calamitous war. 1873 closed with the condemnation of the Emperor's most conspicuous marshal to ignominy, for having subordinated the interests of his country to personal ambition in the Franco-German campaign. France has, during the last twelve months, passed through many vicissitudes. She has seen M. Thiers abruptly deposed from his position as virtual dictator by a monarchical cabal, and Marshal MacMahon installed in his place; the Comte de Chambord within an ace of ascending the throne as hereditary Sovereign, which he has lost for ever by the honest avowal of mediæval principles of rule; and the formation of a "Government of Combat," which has met every fresh and legal manifestation of national disapproval by more stringent measures of coercion. In the name of a Republic, which exists because no substitute for it can be found, the French Conservatives, by aid of a National Assembly which has outlived its mission, are striving to establish a many-headed despotism of more than Imperial severity, and they dare not even convene the Legislature in the capital. The monarchical faction, with the strenuous help of an Ultramontane clergy, do not despair of repairing the blunder of their chief at Frohsdorf during the seven years of Marshal MacMahon's provisional régime. But their policy has weakened the unity of the nation, heightened political discord, and apparently paved the way for new revolutions. France, by the skilful management of M. Thiers, has paid her burdensome indemnity to Germany, and if she is not recovering her position among the nations of Europe, it is the fault of intolerant and unteachable rulers who prefer a monopoly of power to the interest of their country, and whose despotism and incapacity have created a situation which even discredited Imperialism may be able to turn to future account.

It has not fared much better with another important section of the Latin race—the "dumb-founded Spaniard." Early in the year King Amadeo, finding himself isolated and deserted by those who had placed him on the throne, suddenly abdicated his dignity, and left political factions to make the best of the *imbroglio* thus created. The Republic was proclaimed by the national Cortes, and for awhile promised well. But the Carlites, encouraged by the disorganisation of the army and the weakness of the successive Governments at Madrid, gained possession of the northern provinces; while in the south the Communists set up the standard of revolt in the principal cities, and were with difficulty subdued. Driven from Seville, Malaga, and other strongholds, the Intransigentes found an almost impregnable position in Cartagena with its strong forts and ironclad fleet, and there they still hold out. At Madrid, all kinds of combinations having failed, the Cortes finally invested Castelar, whose patriotism and liberalism were above suspicion, with dictatorial powers. Even the Moderados rallied to his side, and the Republic remains, though Carlites and Intransigentes hold out. There is as yet no such military force as would follow the lead of an aspiring general, nor any faction that cares just now to intrigue for a Bourbon restoration. But, though the deadlock which existed six months ago continues, money is somehow found to carry on the Government and military operations, and order is preserved through the greater part of Spain. The most that can be said of the Republic is that it exists, and of Senor Castelar, that he has not yet broken down. He has surmounted without great loss of prestige the difficulty arising out of the Santiago massacre, but the Cuban aristocracy govern, or misgovern, that troublesome colony independently to a great extent of the home Government.

Though the peace of Europe has been preserved during the present year, and is not apparently likely to be disturbed, a fierce struggle between Church and State has been raging in Prussia and Switzerland, and is still kept up. In both countries the Romish clergy are salaried officials, and are therefore to a large extent amenable to the Government. The Swiss have made short work of Ultramontane pretensions. An ecclesiastic, by virtue of a Papal edict, assuming to be Bishop of

Geneva without State sanction, as required by the Concordat, was without any ado expelled the country; and in several cantons congregations are with official approval electing their own pastors. But it is in Prussia that the Vatican is prepared to fight to the bitter end, leaving the bishops and priests in the rest of Germany to compromise their claims at will. This change of ground from one of principle to policy has no doubt had a powerful influence in shaping the policy of Prince Bismarck, whom the Diet has armed with ample powers in the new ecclesiastical laws. Off and on through the year bishops have been fined and priests deposed for setting the law at defiance, but they show no signs of yielding; and the Pope himself, who some months ago wrote an extraordinary and foolish letter to the Emperor, counsels resistance. The Prussian Premier finds Bishop Reinkens and his adherents a greater aid in this kind of warfare than legal pains and penalties. The Old Catholic movement is his trump card, because the clergy of that persuasion can be put into vacant livings, and he has fortified himself by a Civil Marriage Bill—a perfectly equitable measure, and a step towards the separation of Church and State. The rebellious prelates propose to meet the Chancellor by getting elected to the German Parliament, which would give immunity of person, and by siding with the Socialists. The bitter attack on the Old Catholics in the last Papal Encyclical shows that Prince Bismarck's ecclesiastical policy is telling. As a rule the Prussian people sustain their Prime Minister, even in his most persecuting measures, on patriotic grounds, but it is quite possible that the year 1874 will not see the end of this conflict, into which all the German States are being drawn.

By the proclamation of the infallibility dogma, the Papacy drew the sword and threw away the scabbard. Its fruits are seen in every Roman Catholic country except France, where the Vatican is supported as far as is possible for political reasons. But the Eldest Son of the Church is powerless beyond the French frontier, and the bare attempt to bring pressure to bear upon Italy has driven Victor Emmanuel into the arms of Germany, and enabled his Government firmly to carry out the law for secularising convent property and making marriage a civil institution. The Austrian Government is also resisting, though within moderate limits, Ultramontane claims, and firmly asserting the supremacy of the State; while Spain is, for the time being, almost lost to the Papacy. Pius IX., in his Encyclical Letter bewails the misfortunes that have everywhere overtaken his Church, and though he professes his confidence in her ultimate triumph, the signs of the reaction he desires are not visible to ordinary prescience. A new Pope will have greatly to abate his claims if the Roman Catholic faith is to survive these serious conflicts. Though possessing the most perfect and extensive organisation ever known, the Papacy was never so seriously menaced, and—which are the worst symptoms—was never so sanguine of ultimate triumph, or so greedy after temporal power.

Space forbids us to dwell upon the other prominent external events in the world's history which have marked the year 1873. Russia, by a well-planned and well-executed campaign, has conquered Khiva and annexed a part of the Khan's territory, and the Ozar's authority is now acknowledged over the whole of Central Asia, and his influence is paramount at Constantinople. America has felt many of the troubles that are more common to the Old World—a commercial panic, a paralysis of industry, and a financial deficit, but her wondrous recuperative energies will ere long obliterate the traces of these reverses, while her Government have had the good sense to settle the differences arising out of the seizure of the Virginias by pacific negotiations at Madrid. The incident is only a fresh illustration of the evil influence of the slavery system in Cuba, which has drained away the best resources of Spain. The Shah made an imposing trip through Western Europe in the summer, but the promise that it would inaugurate in Persia a new era of civilisation is not yet redeemed, and Baron Reuter has discovered the folly of trusting to the fickleness of an Oriental despot. A scarcity in Bengal, which next year may become a famine, affecting some millions of Her Majesty's subjects, is a topic which we would fain hope may not assume momentous importance as the spring of 1874 advances.

THE FUTURE OF FARMING.

MR. RICHARD JEFFERIES, in an article on the "Future of Farming," contributed to the December number of *Fraser's Magazine*, is in most of his conclusions at variance with nearly

all our highest agricultural authorities. It is satisfactory that he is thus unsupported by the testimony of others, for his views of the feasibility of any considerable and immediate advance in agriculture are very discouraging. He appears to think that even if full security should be given to the capital of tenants, it would be futile to expect that any considerable increase of capital would be invested in farming—for the simple reason that it would not pay to make a much more liberal investment. In this opinion Mr. Jefferies is not only one of a small minority amongst agricultural writers, but, what is more conclusive, the logic of facts is against him. In a paper read at the recent meeting of the Social Science Congress Mr. James Howard, M.P., gave good reasons for believing that if security were given to tenants' capital, it would not be at all unreasonable to expect an increase of 100,000,000% a year in the value of our agricultural produce. Mr. Howard did not, of course, assert that the passing of the excellent measure which he and Mr. Bead have introduced to Parliament would immediately produce so enormous a result; but he did bring forward strong evidence in support of the estimate of a possible increase as large as this, if sufficient money were employed upon our agricultural land, and he further showed that in the exceptional instances in which there is satisfactory security, capital in abundance does flow to the land, and that in such instances the produce in corn and meat is enormously, in excess of the average produce of the country. In support of his estimates and statements, he quoted the Earl of Leicester, Mr. Caird, Mr. John Wilson, and other men of experience and sound judgment in agricultural affairs; and Mr. Howard is only one of many who have brought forward a similar array of evidence.

It is an indisputable fact that in Lincolnshire, where customs exist which give some, although inadequate, security to the farmers' capital, and in Scotland where long leases have a similar effect, the amount of produce per acre is very much beyond the average obtained from land equally rich in natural capabilities in other parts of the country. But Lincolnshire customs and Scotch leases fall far short of affording that full legal security to the tenant farmer which will make it to his interest to farm his land continually to the highest profitable extent. Lincolnshire compensation customs are only comparatively satisfactory because they are better than no compensation customs at all. Leases, as has often been shown, only conduce to high farming during a portion of their term, unless they are periodically renewed a few years previous to their termination. Under leases which are allowed to run out, and with a frequent change of tenants, the land is treated to an alternate course of feasting and starvation deleterious in the long run to the interests of landlords, tenants, and consumers alike; whilst under the common run of tenancies from year to year, a system of hand-to-mouth farming is the rule, and good farming (necessarily at a great risk) is the exception. These are matters of fact which Mr. Jefferies does not attempt to refute, and we cannot but believe that, with respect to the gloomy indictment which he has brought against the satisfactory possibilities of the farming of the future, the verdict of those of his readers who possess the knowledge requisite to render them capable will be—"not proven."

But one chief object in directing attention to Mr. Jefferies' article, is to make a few remarks upon the position which he assigns to the landlord and the labourer respectively in the farming of the future. His bias in favour of the landlords is obvious throughout his article, and he is so much enamoured of the economical position which he wrongly attributes to the lord of the soil as a social institution, that he even suggests the desirability of introducing him (although he does not, and we apprehend, cannot explain how this can be done) into the manufacturing world! This is Mr. Jefferies' view of the economical position of the landlord:—"The great use of the landlord is to preserve the balance. He would say to the capitalist, 'take your share, and no more'; to the labourer the same; 'for if either predominates and tyrannises, my interest suffers, and I shall therefore take care to prevent that! The landlord, in fact, represents the material itself—the interests of the public at large, who have no representative in the manufactories." This is truly an eccentric view of the position of the landlord. As a matter of history, we should like Mr. Jefferies to inform us when the landlord has ever interfered to preserve a just balance of profits between the capitalist and the labourer. He has indeed, in past times, interfered in favour of the capitalist by the passing of laws limiting the rate

of wages, and labourers' combinations to increased wages; but never has he intervened to "preserve the balance" between capitalist and labourer by awarding to each a just share of the profits, whatever that may mean. Fortunately, if he ever had the power to attempt anything of the kind, he has not now; and the very last innovation in our manufacturing economy which we can imagine would be the advent of Mr. Jefferies' "landlord in a modified form," whatever kind of a being of the future that may be.

In the great joint-stock farming businesses of the future, which, according to Mr. Jefferies, are to improve the existing specimen of the tenant farmer off the face of the earth, the beneficent landlord, and not the labourer, is to have a direct share in the profits. The labourer is, indeed, to have higher wages—"from 1*l*. and 30*s*. to 2*l*."—which, Mr. Jefferies says, "will be far better than the very awkward method of low pay and a share in the concern." Perhaps so, if the pay is low; but otherwise we maintain that a system of payment for results would best conduce to the interests of employers, workmen, and consumers generally, and would besides be a most efficient preventive to constant disputes about wages. Mr. Jefferies has evidently some doubts as to the stoppage of strikes by any advance in wages, for he asks: "Would there be any danger in such circumstances as those of the men forming a union, and, in order to keep up their wages, insisting on restricting the output of meat, just as the colliers did that of coal? And what in such an event would be the policy of the Government?" These questions he prudently refrains from attempting to answer. He would give allotments to the men; but the labour difficulty is not to be permanently solved by the administration of such mere sops as these. On the other hand, we imagine that co-operation, which Mr. Jefferies does not so much as mention, will be an important feature in the future of agriculture. And with respect to any other joint-stock farming companies, we apprehend that the labourer would have a far better claim to a share in the concern than the landlord. The landlord of the future, we take it, will be—even more than he has been—a person who is willing to invest money at low interest in a safe security. Large joint-stock companies of wealthy capitalists would probably buy the land which they would farm, as they would have no difficulty in obtaining the chief portion of the purchase money at low interest if they desired to mortgage their land. Of course it is possible that some landowner might invite a number of other capitalists to join them in forming his broad acres, but he would then become a farmer, with very little of the existing type of landlord about him. For instance, in such a case as is supposed, his brother capitalists would certainly make a bargain which would restrict the arbitrary power of raising the rent as the farm increased in value, now enjoyed by the landlord, and in other respects, his privileges would be so limited that very little lordship would remain.

The landlord of the present, far from being what Mr. Jefferies describes—the adjuster of profits between capitalist (farmer) and labourer and the representative of the interests of the public also—is really the person who by means of increasing rent, absorbs the chief portion of the profits accruing from the improvement of agriculture, which, if he did not exist, or, as somebody must own the land, if the State were the landlord, would go to either the nation, the farmer, or the labourer, or be divided amongst them. To assign to him a larger share in the profits of the farming of the future than he now enjoys, is both improbable and undesirable. Only to the extent to which he improves his land, and thus becomes a farmer, is he morally entitled to any increased profits derived from progressing agriculture. The labourer on the other hand is inevitably an investor in the land upon whose increasing skill, intelligence, and care, the profits of farming must always materially depend. We cannot therefore regard with satisfaction any dream of the future of farming which leaves him out of a direct participation in the profits.

Gustave Doré is working very hard upon his new picture, "The Dream of Pilate's Wife." It will probably be exhibited with his other pictures in New Bond-street in the spring.

The Chapter of the Civil Class of the Prussian Royal Order, "Pour le Mérite" has been presented to Thomas Carlyle, the vacancy having been created by the death of Alessandro Manzoni. The confirmation of the Emperor is shortly expected.

It is stated that Mr. J. S. Mill's posthumous essay on Theism will not contain any very definite enunciation of his views on natural religion, though he appears to have reached the point of admitting that certain ideas with regard to the Deity and the immortality of the soul were probable, and even highly probably.

Literature.

THE PEEK PRIZE ESSAYS ON CHURCH AND STATE.*

(First Article.)

Mr. Peek has done a far more real and important service to the Establishment by eliciting the essays before us—and especially that of Mr. Hole, to which the first prize was assigned—in vindication of its claims, than those zealous champions who indulge in loud and vapoury talk at public meetings, or even than the Church Defence Association itself, and the bishops who have given it their patronage. A sincere believer in a State-Church, he thinks that her rights can be maintained by solid arguments, and he has therefore by his liberality stimulated the diligence of those who were able and willing to set forth those arguments in the most attractive and convincing form. As might be expected, there were many competitors not merely for the prizes which he offered, but for the distinguished honour of being accepted as champions of the Church by the eminent men who undertook the office of examiners. We are hardly surprised to find even that "five packets of MSS., each packet weighing at least half a hundredweight, were laid before them." The Herculean task of examining them and adjudicating upon their merits was executed by the Marquis of Salisbury, Dr. Hessey, and Dr. Vaughan, with the assistance of Mr. Ainger. The excellence of the first essay is, in our judgment, the best proof that their duties were discharged with that impartiality and efficiency for which their names indeed were a sufficient guarantee. It is far superior to either of its companions, and is, on the whole, as able and successful a defence of the Establishment as Mr. Peek could have hoped to secure. If it is not convincing, the weakness lies in the cause, not in the advocate, who has shown considerable ability both in the statement of his points and the marshalling of his arguments, and who everywhere writes in the spirit of a Christian gentleman and a scholar.

For ourselves we can most sincerely say we welcome the appearance of this volume. We can have no desire that Disestablishment should be carried except by the free voices of a people convinced of the wisdom and righteousness of the measure. We are therefore glad of every helper in the work of educating the national mind. These three essayists are, of course, diametrically opposed to us in all their views. But as we have no wish to steal a hasty and unintelligent verdict from those who have not properly examined the questions at issue, we are glad that antagonistic opinions should be advocated with candour and ability. To have the controversy taken out of the region of abuse into the field of reasoning; to be addressed with arguments instead of vituperation; to have it tacitly admitted that the Establishment can continue to exist only as it is able to prove its own right to exist, is a point gained. We augur the best results from the discussion which must be provoked by these Essays; and we say of them, on the whole, that they open it in a creditable manner. We have failed to find anything original in their arguments, but Mr. Hole, in particular, puts his case with a good deal of freshness and vigour, and we can give all the essayists credit for a desire to deal candidly and courteously with their opponents. Many of their statements about Dissenters are erroneous, some of them ludicrously so; but these mistakes and misjudgments are, we believe, to be attributed to ignorance rather than to malice prepense, and are due, no doubt, to the fact that all the essays are from the pens of clergymen and strongly coloured by that almost invincible prejudice which prevents the clergy of a privileged Church from doing justice to the motives and principles of those who, on their view, are seeking to deprive them of their just position.

It is a belief current in Anglican circles that the opposition to the Establishment is entirely the work of a small number of discontented Dissenting ministers chafing under the sense of their social inferiority, and that it awakens but little sympathy among the private members of their churches. This is so comfortable an idea for Church defenders, and at the same time is so generally entertained, that we are not surprised to find it brought out in this volume. Canon Dixon, the author of the essay which obtained the second prize, says:—

"From first to last Nonconformity, when it has issued in separation, has been a clerical rather than a popular movement. It was so even in its earlier and nobler days; it is so still, in so far as, in order to justify its own continued existence, it has had to change

* Three Essays on the Maintenance of the Church of England, Peek Prize Essays. (London: John Murray.)

its front, as it has twice done in the present century, first in the discovery of which we have just spoken, that its own fundamental principle is hostility to an Established Church, and again in its strange alliance with secularists in the matter of education. The more notable occasions on which of late years Nonconformity has demonstrated its hostility, such as the Bicentenary celebration of 1862, and the laying of the foundation of the Memorial Hall in the past year, have elicited a bitterness of clerical feeling which can only be deplored while they have also shown very strongly the weakness of the present position of the Nonconformists.—P. 338.

A gentleman who indulges in the consolatory belief that the "feeling of hostility to the connection between the Church and the State is a transient one, which by no means belongs to the essence of Nonconformity, and has already spent its violence," and imagines that the time is past when a reference to the union in public meeting would, to use the words of Dr. Chalmers, have excited "an instant and sensitive antipathy in the hearts of assembled thousands," cannot be regarded as a keen observer or a true interpreter of the spirit and signs of the times; and those who know anything of the internal history of the Liberation Society know how egregious is the mistake of supposing that it is the creation of clerical hands. But had it been so, the reproach comes with singularly bad grace from a clergyman who is writing in defence of his own rights, in a volume, the three essays of which vindicating the Establishment are all from members of his own order. Among the nominal adherents of the Establishment are a large number of the educated classes of the country; and if the zeal of the laity was as earnest as that of the clergy, we should have expected that one or two might be found among the successful competitors. The gentleman whose essay ranks next to that of the three successful competitors, seems to be a layman; but at all events, neither the feeling of attachment to their Church, nor the stimulus administered by Mr. Peek's liberality, was sufficient to call forth any of those distinguished laymen who we may say, without any depreciation of the merits of these writers, might easily have produced something superior at all events, to the second and third of these productions. Where clerics are the principal defenders there would be no just ground of complaint, even if it were true that clerics are also the principal assailants.

We certainly do not object to these gentlemen undertaking to maintain their own position, but we do feel that there is, we will not say an unfairness (for that would convey the idea of a deliberate injustice which we would not impute to the writers), in the representations of Dissenters, but an absence of that judicial spirit which we might have hoped to find in the writings of intelligent laymen who have not looked at the world through the windows of a parsonage, but move about in it themselves, mingle with men of various shades of opinion, and are able to form a truer estimate of the actual state of things. The writers before us seem to have gathered up all kinds of assertions to the disparagement of Nonconformists; and without any attempt to appraise the value of the authorities on which they rested, to have received them with all greediness. They have gone through some writings or speeches of Nonconformists, and wherever a sentence could be found that would suit their purpose, without caring to note its relation to the general argument, they have quoted it, sometimes in a very imperfect form, and often in such a manner as to convey an utterly erroneous intention of the speaker. Thus Canon Dixon quotes against us, of all men in the world, "the late learned and brilliant Dr. Winter Hamilton, who reprobated the celebration of Bartholomew's Day." Now, as Dr. Winter Hamilton was one of the most decided opponents of the Establishment, and as he died many years before that bicentenary celebration of Bartholomew's Day to which the essayist refers immediately after as one of the most reprehensible proceedings of modern Nonconformists and which we presume is intended here, this came upon us as a surprise, and we turned to the note in which the authority is given, and found that it was based on a quotation from the *London Quarterly Review* of July, 1862. Second-hand quotations of this kind from books which are easily accessible are rarely satisfactory, and this is no exception. If the original passage had been referred to, it would have been seen that Dr. Hamilton was looking at the subject from an entirely different standpoint from that of the essayist, and that nothing could be more absurd than to suppose that his objection, not to the celebration of the day (for it was not proposed till eighteen years after the sermon in which the words occur was delivered) but to the idea that "Independents" should ever have recorded it as their memorable day, arose out of a disapproval of some violent action on the part of his brethren against the Establishment. A sentence given in the review, but omitted in the essay, sufficiently

indicates his point. "We feel it more consistent to begin at earlier dates, though not covered with the grandeur of national prestige and historic note." He protested, in fact, not because he looked more favourably on the Establishment, but for the very opposite reason, that an indiscriminating observance of the day might imply that Independents fully approved the action of the Nonconformists of that day. A "Presbyterian Establishment was the wish, if not the hope, of the Nonconformists. What sympathy can we hold with that disruption?" In the face of this, it is amusing to be told that Dissenters "at every step of their progress find themselves leaving behind them the religious sense of the country, deserted by men, and by denominations of men, who stood by their side so long as the battle was for religious liberty. Many of their own greatest men have disliked some of their proceedings, as, for instance, the learned and brilliant Dr. Winter Hamilton, who reprobated the celebration of Bartholomew's Day." The last conclusion a reader would draw from such a passage would be that Dr. Winter Hamilton was one of the most advanced of Nonconformists, a determined opponent of State education, as well as of State religion, that he was dead long before the celebration which he is supposed to have reprobated, and that in objecting to Independents claiming any relation to Bartholomew's Day, he was influenced solely by the fear that they might seem to compromise that great fundamental principle—the independence of the Church in opposition to the Presbyterian and State-Church views of the Nonconformists of 1862.

Another example of this unfortunate tendency to misunderstand or misrepresent the effect of particular statements is found in the third essay by the Rev. Julius Lloyd, a Greenock clergyman. His language is worth noting as a distinct and strong embodiment of a shameless calumny, which has been floating in the air, but has not often, except under the fierce excitement of an election, or in the utterances of some hot partisans to whose words no particular weight attached, taken so palpable a form as that in which it is produced here:—

"Formerly religious independence was associated with exemplary zeal for purity of faith and holy living; but of late there has been a decline of its better characteristics. At the Nonconformist Conference held at Manchester in January, 1872, it was resolved to support the Church even at the sacrifice of the Bible. The ancient loyalty of the Nonconformist to Holy Scripture wavers in the prospect of taking from the hands of the Church of England her well-earned control of national education. The Bible was all in all to them. Education was a matter of comparative indifference. Now, however, the friends of the Bible and of religious freedom have become enemies to both, and advocates of secular education, under the passing influence of a spirit of faction."—P. 533.

It would be alike foolish and useless for any of our friends to lash themselves into a fury of virtuous indignation about such assertions as these. Of course they are utterly false, and those who make them ought to know they are false, but as a matter of fact they do not. They have been so much in the habit of telling each other that Dissenters are influenced in their conduct by a growing indifference to the Bible that they have, strange as it may seem, actually come to believe it. They have so accustomed themselves to the idea that a man's conscience is aggrieved if he is not allowed to insist that the State should provide for the education of his children in his creed, that they regard all who will not concede the point as enemies of religious liberty, and they read everything in the light of their own prejudices. It is curious, however, to mark the kind of evidence by which they try to sustain such statements. We turn, therefore, to the note which proposes to adduce the proof of the sweeping allegations made by the essayist. It is as follows:—

"There is too much reason to believe that the following extract from a speech by the Rev. J. G. Rogers, mover of a resolution at the Nonconformist Conference in Manchester, January, 1872, exhibits truly the present temper of political Dissent in regard to the Bible. The sense is not materially altered if the word 'national' in the third line be as is probable, a misprint for 'denominational.' 'Whilst they wanted the Bible taught in schools, they had no legitimate standing ground on which to base their opposition to national (denominational) education. The Bible was the Nonconformists' best book—it was their Protestant book—but they had no right to force it into the schools of the nation which was composed partly of Roman Catholics, partly Secularists, Jews, and so forth. Nonconformists had been hunting after a phantom called Unsectarian religious education, when there was no such thing in the world, and because they had engaged in that wild-goose chase their opponents had had in view a sectarian education, which had placed Nonconformists in their present position.'—P. 568.

If that is the strongest evidence that can be adduced—and it is the only evidence quoted by the accuser—never was charge made on such slender foundation; for the language, so far as it proves anything, proves the very opposite of what Mr. Lloyd asserts. To say that Nonconformists are

wavering in their loyalty to the Bible, and to appeal in support of that to a speech in which it is distinctly said by a Nonconformist minister that the Bible is the Nonconformists' best book (a misprint, probably, for text-book) is a feat of logic to which few would be equal. The only thing which at all detracts from its daring is that the statement is made in the text, and the evidence which is intended to support, but which in reality contradicts it, is in the notes, which are at the end of the essay, and separated, therefore, by a distance of thirty-five pages, which not every reader will take the trouble to traverse. It is hardly possible that a Christian gentleman making such a charge in this reckless style can have realised the gravity of his accusation. To say that a Christian minister falters in his loyalty to the Bible, and that in so doing he represents the feeling of the denomination to which he belongs, is to impute one of the most serious offences that could be alleged against a Christian body. We can only hope, in all charity, that Mr. Lloyd's zeal for the Church blinded him as much as to the seriousness of the wrong he was doing as it has evidently done to the character of the evidence on which he relies.

It is clear, however, that a number of Churchmen, the essayists among them, are possessed by the notion that the evil of Nonconformity is seen in the strong Rationalistic tendencies which they suppose to be at work among us. How, even if it were so, they could, in face of the fact that a bishop of their own Church has done his utmost to destroy the historic authority of the Pentateuch and the Old Testament in general; that the Judicial Committee threw its shelter over the speculations of the "Essays and Reviews," and refused to exclude their authors from the Establishment; and that the "Broad Church," though not the most numerous party in the Establishment, numbers among its members some of the most able and distinguished men in the Establishment; it could be assumed that an Establishment is a defence against a Rationalism which the liberty of Dissent encourages, passes our comprehension. Mr. Hole, indeed, only uses the alleged existence of Rationalism amongst Dissenters as a proof that it is not the fruit of an Establishment, but he speaks of its existence with as much confidence as either of the other essayists. Writing both of it and Ritualism, he says:—

"Are the respective sympathisers with mediævalism and the Reformation contending within our Church? Sympathisers with each of them exist likewise among the Nonconforming bodies. Do Rationalism or Orthodoxy struggle together in the midst of us? An eminent Nonconformist has said that 'Nonconformity is honey-combed with Rationalism.' In fact, it is preposterous to suppose that any Christian body can keep out of it the questions of the day; and it is just as preposterous to lay the existence of these questions to the charge of any one body."—Pp. 163, 164.

How far this avails as a defence of the Establishment we shall examine hereafter. What we are concerned with here is the slender and most unsatisfactory evidence Mr. Hole brings to support his views as to the condition of Nonconformity. A passage of Dr. Stoughton's in which he speaks of "the spell of that romance which encircles crown and mitre," and Mr. Baldwin Brown's essay in "Ecclesia," which we are told "indicates that the subject of 'monasticism in the Middle Ages has a fascination over minds trained in other communities besides that of the Established Church,' are the only grounds for asserting that there is sympathy with mediævalism among Nonconformists. For the existence and power of Rationalism amongst us, Mr. James Grant, of the *Christian Standard*, is the chief authority. Mr. Hole is a rector in a country town of Devonshire, and, we must presume, he knows as little of Mr. James Grant as of Congregational and Baptist ministers. He writes like a Christian gentleman; he is evidently anxious to be just; his closing appeal to Nonconformists is marked by an earnest and catholic religious sentiment as well as by a manly eloquence; and we cannot believe, therefore, that he would have given currency to the charge that Dissent is honeycombed with Rationalism, and that on the word of Mr. James Grant, if he had known either the accused or the accuser. We give Mr. Grant credit for perfect sincerity in his belief that departure from his standard of orthodoxy is Rationalism in germ, and granting that, he is undoubtedly right in the language he employs relative to Nonconformist ministers and journals, the majority of whom have the misfortune to differ from him. But as we cannot suppose that Mr. Hole shares the belief, he should not have given space for the railing accusations based upon it, or rested on it, as the foundation of his own remarks on Nonconformity. We are the more bound to speak on the subject, because we find Mr. Grant is continually appealed to by

those of the clergy who, unable to justify the disorders in the Establishment, endeavour to please themselves with the thought that Dissenting churches are no better, and cite this polemical writer as a witness. Of course these statements grow as they travel, and Mr. Hole would himself be surprised to meet them in the exaggerated form to which they may probably attain. It would not be at all astonishing if, in a short time, we find some Church defender assuring his hearers that one eminent Dissenting minister was a Ritualist; that another was seriously contemplating a monastic life; and that the Congregational Union was about to issue a new declaration of faith, which would satisfy even Bishop Colenso or the most advanced member of the Broad Church, and referring to this essay as his warrant. We are bound to add that if he did, he would hardly be more in excess of the statements of the essayist than they are in excess of the facts on which they rest. We must repeat that we consider the "assignments," as the lawyers might term them, irrelevant to the issue, and their introduction as calculated only to encumber and embitter a controversy which assuredly needs no such additions. Even if it were true that Congregationalism has a tendency to degenerate into Rationalism or Ritualism, that would be no argument for a State Church, unless it could be shown that in the Establishment such evils have been effectually checked—an argument which certainly would not be advanced by Mr. Hole, whose plea is "that it is preposterous to suppose that any Christian body can keep out of all the questions of the day; and it is just as preposterous to lay the existence of these questions to the charge of 'any one body.'" If Nonconformists had done this, then the *tu quoque* argument would have applied if there had been any proof forthcoming to justify it. But while random statements of men of strong theological bias cannot be accepted as valid proof, the idea that the Nonconformist argument can thus be retorted, shows that its point has been missed. Our allegation is not only that there is what the essayist calls "a grievous internal breach, much of it without justification, and entailing upon us disgrace 'unspeakable,' but that there are these divisions—to the scandal of the Church herself and to the injury of public morality—in a Church based on an Act of Uniformity. If Nonconformity is 'honeycombed with Rationalism' (which we utterly and emphatically deny) that has nothing to do with the question. The Establishment professes to be a conservator of that orthodoxy, which is said to be imperilled by the freedom that Nonconformity claims; and it is a strange plea to advance in its favour that if there is more of division among its members it is because the 'keener intellects and the larger numbers are to be found within the ranks of 'the Church of England.'" Mr. Hole appeals not only to Mr. James Grant, but to names of more authority, such as Mr. Baldwin Brown, Mr. Loxton, and Mr. Spurgeon, whose words could, at the utmost, warrant nothing beyond the inference that the influences of the age have told upon Nonconformists, as they must tell upon all thinking men. Mr. Spurgeon no doubt regrets that the phrases, perhaps to some extent, the ideas of the old theology have thus been modified, but not even his language, coloured as it is by his well-known theological proclivities, warrants the assertions of Mr. Hole, who nevertheless, himself confesses that the evil leaven has spread more in the Church than among Dissenters. The essayist himself would confess, not to the extent in which they have done upon Churchmen, and not in any way to warrant the charge either of Rationalism or Ritualism. Our point is that the Establishment, in its system of subscription to articles and creeds, has professed to guard the Church from what is evil in these influences, and that it has not only egregiously failed, but by its failure has damaged Christian truth and lowered the tone of public morality.

The points we have noticed are only preliminary, and to some extent incidental, but they are of great importance to an estimate of the value of these new defences of the Establishment. These writers make large demands upon the confidence of their readers in relation to questions of the past, such as the origin of Church property and other points of a similar kind; but the public will certainly be less prepared to accept their lead when they find them thus misreading or misinterpreting the facts of their own day. The statements with which we have dealt are generally intended to sustain the idea that the Nonconformist action against the Establishment is due to a decline of religious principle and feeling, and it was therefore necessary that we should point out the unsubstantial character of the evidence on which it rests. We shall in our next article deal with the argument,

"THE PHYSIOLOGY OF THE SECTS."

The writer of this book has had an unfortunate religious education. As a youth he was a Methodist. He seems now, whatever else he may be, to be a Broad Churchman. We can only infer, since he does not affirm, that he belongs to the Established Church, that he does so because it is, as he says, "a religion for gentlemen"; and to the Broad sect in it, because it does not prescribe for him any special belief. In spite of the personal experience to which he refers, and the torture he endured from the "pictures of hell" and the "threats of damnation" presented to him, we notice that his description of Methodism is drawn chiefly from the observations of others. He quotes from Mr. Wesley; he tells two stories from a nameless modern author; and he says he could add many others—but we are surprised to receive from a trained Methodist second-hand testimony. Still more surprised are we to find Mr. Browning's lines in "Christmas Eve" describing the little chapel called Mount Zion, applied to Methodism. Our author was once a Methodist, and he should know, at least, more than we do who never were Methodists; but we were not aware that "Whitfield's Col-lection" was ever used by the followers of John Wesley. We think we know something of the little sect referred to by the poet; anyhow, we know the conclusion of the noble poem, and remember the beautiful Christian charity, the humble piety it expresses, and the prayer for forgiveness with which it closes. We recommend this writer to emulate its spirit and accept its rebuke, "lest," to alter slightly the words of Mr. Browning,

Himself, at unawares, be found,
While attacking the choice of his neighbours round.
The injustice done in this sketch to Methodism is almost equalled by that done to Presbyterianism. But the Free Churches are objects of especial horror to our essayist. Unitarianism is wanting in philanthropy and warmth; Quakerism is distinguished by two positive aspects—"a love for drab, and a partiality for speaking ungrammatically." Descriptions of this kind are evidently all from the outside—the writer knows nothing of the purpose and reality of religion. He wants the philosophical spirit that is bent on seeking for the meaning of the opinion from which it differs; and he lacks the wit of Mr. Trollope, who, caring little for clerical matters, yet has wonderful aptitude for hitting their weak points. We refrain from doing more than just refer to the sketch of the Independents. It is in some respects verbally true; but in spirit and in practice is as far from the truth as though it were literally untrue. The writer in this instance again shows his weakness. He knows nothing directly, immediately; all he tells the public is what the public knows, or may know as well as himself. His information is drawn from books, notices of controversy in the papers, and the recent struggle of the Independents in regard to educational matters. There are a few good things in this book—one is the motto from Grattan on the title-page, "It is the error of sects to value themselves more upon their differences than upon their religion." Another is a saying of Locke, and a third is a quotation from Milton. It is worthy of observation that these quotations are all less opposed to the sects against whom they are directed, than to the writer who has used them as weapons of offence and insult. But this is sure to happen when, as in this case, a man writes, not because he has sympathetically investigated the various forms of religion, but because he detests or despises them all with a slightly varying intensity. The only form of the religious life which extorts the least admiration from this anonymous author is the Broad Church, and he who was its highest ornament was more alien from the spirit of the writer than the most unchristian of the sects here described. Mr. Maurice, to whom we refer, has shown in his work on the Kingdom of Christ, how thoroughly he understood the peculiar differences of the various sects of Christendom, how deeply he deplored them, and with what keen insight and with what tender charity he could account for them. With the spirit of Mr. Maurice we do not suppose for an instant the writer of this essay has anything in common; nor surely would even the charity of Mr. Maurice have been able to discover any reason why sharp judgment should not be passed upon him. We will dismiss him with the advice that if he would understand the religious bodies of this country he must study them for himself; and if he would bring the title of his book into agreement with its preface and its general scope, he must call it the Physiognomy of the Sects. This it seems is what he intended, but

either his printer has a bad reader, or what is more likely, he himself treats words, as he has treated the sects—hears about them, but does not study them.

REVISION OF THE OLD TESTAMENT.*

What was done some years ago by Archbishop Trench and others, and more recently by Canon Lightfoot, for the New Testament, Dr. Davidson has here done for the old. Unfortunately he has not done it quite so good-temperedly, but, nevertheless, he has given some valuable information on a difficult subject, and in a popular style. He tells us that "he has tried to write for intelligent laymen more than for scholars or professed theologians, and believes that nothing will be found in it which the former cannot readily understand." Dr. Davidson advocates not an entirely new translation, but a revision of that which already exists. He very properly refuses to subscribe to all the extravagant and irrational praise that has been bestowed upon the English version of the Old Testament, but he recognises its great worth, and if he desires that it should be revised and amended, it is because, in his own words, "a translation, like a dictionary, cannot be complete at once." It can only be brought near perfection by successive revisions—the work of maturer judgments, more exact scholarship, and superior taste. These revisions should not be separated by centuries, else the extensive changes demanded by long periods will do violence to the feelings or prejudices of the people, and erroneous renderings be converted into inspired statements. Revisions at moderate intervals of fifty years will keep alive the idea of man's limited acquaintance with the original Scriptures in all the fulness of their meaning, and prevent superstitious attachment to the letter. Whatever checks bibliography is good and profitable." Dr. Davidson considers that the new translations or revisions of portions of the Old Testament that have been given from time to time have, from their needless contrast to our authorised version, and from their crudeness in expression, done much to retard the work he advocates. He gives a fair illustration of his meaning, and the reader, whoever he may be, except, perhaps, the authors of the illustrations, will agree with him. "No man also having drunk old wine straightway desireth new, for he saith the old is better." Some very excellent observations upon this subject will be found in Mr. Matthew Arnold's preface to his little work on Isaiah for schools.

The first and most important question in reference to the Old Testament translation is, What have we to translate from? Is there a text which may be relied upon to give us even an approximation towards the original sense? Of manuscripts we have many, but none of them are older than the beginning of the fifth Christian century, and "who can tell whether they be genuine?" Again there are versions of various kinds, but Dr. Davidson is distinguished as an opponent of those who would use them in correction of the received text. He falls back, therefore, upon the Masoretic text, which, in its turn, must be pronounced incorrect, and in some places corrupt. Dr. Davidson says (page 14), "It is undeniable that corrupt passages exist. There are even intentional alterations, though more are due to the mistakes of transcribers. Human fallibility and undue meddling account for most errors of the Masoretic text, apart from the imputation of unworthy motives." Instances are given of this undue meddling with the text in order to bring it into harmony with the editor's or translator's preconceived ideas. This has been done sometimes to clear up what appeared a contradiction, or to remove a manifest violation of morality on the part of an Old Testament saint. Dr. Davidson is under no temptation to indulge either in conjectures or subjective changes. He looks upon the writers of the Scriptures not as mere mechanical vehicles for conveying information from God to man; but as "men of different culture, who had higher or lower conceptions of God and the eternal distinctions between right and wrong." His first duty he regards to be that of finding out what were the words of the original authors; or the state of the text as it issued from the latest editors. The next duty is to expound the text, thus determined, by the ordinary laws of criticism.

By far the largest part of this essay is devoted to the discussion of the true principles of translation, and to the application of them to various passages of Scripture. This is also the most interesting part to the general Bible reader. If he knows nothing of Hebrew, he

* On a Fresh Revision of English Old Testament. By SAMUEL DAVIDSON, D.D., of the University of Halle, and LL.D. (London; Williams and Norgate, 14, Henrietta-street.)

* The Physiology of the Sects. (London; Samuel Tinsley, 10, Southampton-street, Strand.)

must be content to accept the authority of Dr. Davidson; if he knows but a little, he will find the examination of these passages an instructive exercise. It is impossible for us to do more than merely refer to the passages examined and translated; to most students of the Bible more would be unnecessary. They consist of texts, long the subjects of dispute, and such as can be found in most commentaries, and especially in Dr. Davidson's own work—the Introduction to the Old Testament. There is one point on which we should like to have remarked, but it would require more space than we have at our command at the present time, and it is not directly relevant to the general question. It is, however, touched upon by Dr. Davidson, and has already received some notice above. It is that of the relation of the religious sentiment to Scripture, and of the claim which piety has upon the respect and tenderness of those who would either revise the text and translation of the Bible, or would modify its received meaning by what is called the higher criticism. Into the question generally we have no intention of entering. But we feel that it is a matter of justice that we should contribute our approving testimony to the spirit in which Dr. Davidson writes. He is almost Conservative at times lest he should injure tender consciences; and he confesses, in reference to one passage, that "the interests of truth alone could justify a removal of the words from the place they occupy in the thoughts of many." If he speaks occasionally in a somewhat defiant tone, it is towards those whom he regards as the enemies alike of religion and scholarship. Towards the piety which consists in reverence for goodness and truth he is never without respect. We are glad that he has given the public this useful and timely essay. We hope it will have a large circulation, for we are convinced that its information is much needed.

BRIEF NOTICES.

Sub-Tropical Rambles in the Land of the Aphanapteryx: Personal Experiences, Adventures, and Wanderings in and around the Island of Mauritius. By NICHOLAS PIKE. (Sampson Low, Son, and Co.) We regret that, owing to an oversight, this volume was not noticed among the Christmas books. The excellence of its abundant illustrations would have fairly entitled it to its place amongst them; but there is this compensation—that such a circumstance might have given the impression that the book is lighter than it really is. Not that it wants liveliness; only it is now and again seriously scientific and informational. Mr. Pike apparently went to the Mauritius with the confirmed resolution to master all the outs and ins of the island and its neighbouring islets, and he has been fairly successful; and his book is, no doubt, the most complete and the most popular work we have on the Mauritius. He is very observant, has a large amount of scientific ardour, and grudges no trouble to get at a new fact or at a fresh verification of an old one. He gives us a plain record of his adventures; and skilfully varies this with chapters on the geology, the botany, and the animal history of that sub-tropical region. It has a peculiar interest, too, from a peculiar history, which brings it into contact with India and Madagascar. Besides, its relics of French rule and the mixture of races are very curious. Mr. Pike tells us both of the Mahomedan and Hindoo festivals, and sketches a very great variety of tribes and races. His sketch of the history of the island is very succinct, and calculated to be useful. He is enthusiastic over a new specimen of natural history, and exults over the beauty and fine colour of the marine animals. Altogether it is a pleasant and beautiful book; and we have read it with such interest that we are sure others may be recommended to get the book and read it—and those especially who are interested in the East should do so.

History of English Literature, by H. A. TAINÉ. Translated from the French by H. VAN LAUN. (Edmonston and Douglas.) The second volume of this beautiful new issue of M. Taine's English literature brings us down to the Restoration. It is needless to go into any detailed characterisation or criticism of the clear and brilliant manner in which M. Taine describes the magnates of the Shakespearian period, and then the men of the Stuart era, hitting off traits with a felicitous bravura—piquantly French occasionally. This second volume is well printed, and fitted every way to stand beside the first one.

The Odd Five Minutes; or, Short Chapters on Serious Subjects. By the Rev. F. BOURDILLON, M.A., Author of the "Pattern Prayer." (Religious Tract Society.) A series of short sketches—

the first of which not insignificantly gives its name to the volume—written in a remarkably simple, earnest, and effective way. They are not sermons, but rather short essays on moral and religious themes; in which occasionally common things and ordinary phenomena are made to illustrate great spiritual truths forcibly. Notably is this seen in chapter titled the "Fire Escape," which is a very good specimen of the whole. They are quite short, so short that, as each could easily be read in five minutes, the "Odd Five Minutes" title has a double appropriateness.

The Heavens and the Earth. A Popular Handbook of Astronomy. By THOMAS MILNER, M.A., F.R.G.S. A new edition, with revisions and additions, by EDWIN DUNKIN, F.R.A.S. (Religious Tract Society.) This is an improved edition of a really valuable and popular book. If Mr. Thomas Milner was not a great theoretical astronomer, he had the gift of popular statement. This work is fitted to be most useful to those who cannot get ready access to the writings of such men as Herschel and Airy and Proctor. As a really carefully written and accurate handbook, so far as it goes, we can recommend it; and Mr. Dunkin has done not a little to bring it up to date. It is every way nice and neat in the get up.

Recollections of the Life of the Countess Matilda Von der Recke Volmerstein. By her Daughter. Translated from the German: with an introduction by the Lord Bishop of Bath and Wells. (Seeley, Jackson, and Halliday.) The Count Von der Recke, who did such a glorious work in Germany just after the close of the wars of independence in the establishing of ragged-schools, orphanages, and Deaconess' Institutes, and who was so subsequently written of by John de Liefde, in his "Charities of Europe," certainly deserves to be better known in this country. This is a memoir of his wife—one who for forty years was his constant and faithful helpmate in every good word and work. Herself a woman of deep piety, zeal, and charity, her example deserves to live, as sure to carry with it a savour of encouragement for women seeking after true work anywhere. It is a most interesting record, and has been very well translated into English; and by means of this translation, we hope many who would not otherwise have come to know this really heroic life, will now be made acquainted with it—to their own joy and spiritual profiting.

The Manual of Dates; a Dictionary of Reference to the most important Events in the History of Mankind to be found in Authentic Records. By GEORGE H. TOWNSEND, author of the "Every Day Book of Modern Literature." Fourth edition, revised and edited by WILLIAM W. CROFT. (F. Warne and Co.) Fitted to be of great use in the office, the library, reading-room, this fourth edition sufficiently attests the public approval. It is of the nature of such works to grow like a snowball by rolling, and to need periodical re-editing. It is no disparagement to the work to say, therefore, that Mr. Croft has done not a little for the book. It is now dumper than ever, but we are sure it will also be found more exhaustive.

Our Friends in Heaven; or, the Mutual Recognition of the Redeemed in Glory Demonstrated. By J. M. KILLEN, D.D. (London: Nisbet.) The object of this book, originally published in 1854, is sufficiently expressed in the title, and faithfully followed throughout. Having lost many dear friends, the author set himself to examine the Scripture evidences touching recognition hereafter, and was thereby led to prepare this volume. This being the fifteenth edition of the book, it has evidently been appreciated by the public; and to those in quest of such evidence, it will continue to be accepted as a valuable aid. The writer founds his conclusions upon passages taken from all parts of the Bible. He considers that future recognition is assumed by Scripture throughout; and that hence no distinct statement on the subject was deemed to be necessary. The historical and prophetic writings, the Gospels, the Epistles, and the Book of Revelation, alike supply him with arguments in its favour. He dwells with just emphasis upon the fact that the heavenly state is to be a perfecting of our present human nature, not a metamorphosis of being to something altogether different. And he concludes from Christ's example in the cultivation of particular friendships, and from the facts recorded concerning His post-resurrection body, that there is no necessity to exclude such friendships from our conception of heaven, nor any reason to suppose that the conditions for their perpetuation will be wanting there. Testimony from ancient and modern heathen sources is also adduced, to show the concurrence of belief in future recognition. While we regard the burden of

proof as resting rather upon those who deny this feature of the future state, than upon those who affirm it, and think that some of the writer's deductions from Scripture are a little forced and indiscriminating, we can recommend the book as an able and scholarly argument for the position assumed.

Memoir of the Rev. J. J. Weitbrecht, of the Church Missionary Society. Abridged from his journal and letters, by his widow. New edition. (London: Nisbet.) An abridged edition of a memoir published some years ago. This simple record of the life of an earnest and honoured Christian missionary will thoroughly repay perusal. Mr. Weitbrecht, who was a German by birth, was partly trained at the Church Missionary College, Islington, and left England for India at the close of 1830. With the exception of a short intermission to restore his broken health, he laboured for twenty-one years, at Burdwan, in Bengal; and he died at his post in March, 1852. He was not a man of very striking attainments; but he had a large mind and a loving heart, and was intensely devoted to his work. He shewed great tact in turning little things to account, for the purpose of presenting and pressing home the truth. He was greatly beloved by his brother missionaries of all bodies, and co-operated with Lacroix and others in itinerating labors. Wherever he went he seems to have diffused around him an atmosphere of love, and attracted towards himself persons of all classes, stations, and creeds.

The Parable of the Prodigal Son. A Homiletic Exposition, by the Rev. FERGUS FERGUSON, M.A. (London: Hamilton, Adams and Co.) The substance of this book has probably been delivered originally as pulpit discourses, and, in our judgment, it is better adapted for the pulpit than for the press. Among the numerous illustrations which the book contains there are some which, though permissible in the pulpit, are scarcely suited for reproduction and publication. There is a tendency to illustrate great truths by small comparisons—as, for instance, when the refrain of a popular song, "Thou art so near, and yet so far," is made use of to explain what the writer calls "the Departure's Remoteness." Surely Christ's words are capable of more dignified treatment. The chapters abound with alliterative divisions. Under the head of "The Degradation," for instance, we have "The Famine, the Fee, the Feeding, and the Fasting." Such a plan may be helpful to some people in remembering the divisions of a pulpit discourse; but is it advantageous in a book?

Wrooby College; or, the Luscombe Prize. A Tale of Boy Life. By the Rev. H. C. ADAMS. (Routledge.) Frank Percy, the boy who nearly won the Luscombe Prize, is a very respectable model for boys. If they have as much pluck, physical strength, honesty, and warm affection, as he is represented to have had, and are able to exercise self-control and make noble speeches to their schoolfellows, shaming them out of their shabbiness as he did, they may on the whole consider they have passed the critical ordeal of schoolboy life rather creditably. With a good deal of prolixity, and no great amount of novelty, this book for boys will yet be read by many a boy with deep interest, and will moreover give them topics for profitable reflection.

Sybil's Friend and How She Found Him. By FLORENCE MARRYAT. (Routledge.) The story of an orphan child returning from India who, amid the troubles of her lonely lot, and the vexations caused by her little companions of travel, found among the passengers one who took a fatherly interest in her, and taught her for the first time those lessons of trust in God and faith towards the Saviour which she had never learned from her parents. The account of the voyage is vivacious and well suited to a child's fancy. Several good woodcuts add to the attractiveness of the volume.

Messrs. Clark, of Edinburgh, have in preparation:—"The Pastoral Epistles," the Greek text and translation, with introduction, expository notes and dissertation, by the Rev. Principal Fairbairn; "Introduction to the Epistles of St. Paul," by the Rev. P. J. Gloag; "Modern Doubt," by Professor Christlieb; Professor Delitzsch on the "Book of Proverbs."

Messrs. Letts, Son, and Co. have issued their usual series of diaries and pocket-books of all sizes and descriptions, so as to suit every variety of taste and convenience. They are adapted for use rather than show, and many of them contain telegraphic rates, full Post-office details, and the price of land in our leading colonies, besides the ordinary almanac information. We have only to add that the diaries of Messrs. Letts for 1874 sustain the deserved reputation they have obtained in former years for cheapness and convenience.

Cleanings.

It is computed that there are close upon nine millions of Jews in the world.

Eight thousand and fifty-seven persons passed through the Brighton Aquarium turnstile on Boxing Day.

A Maine justice has just vindicated the dignity of the law by sending a newspaper editor to prison for calling him a "muddle-headed manikin."

At the Universities on Christmas Day, there were the wonted festivities, including the serving up of the boar's head at Queen's College, Oxford.

A Dodo, that *rara avis in terra* has been found on one of the islands of the Samoan group, in the South Pacific, and will probably be sent to America.

A young gentleman at Kansas city sent seventy-five cents to New York recently for a method of writing without pen or ink. He received the following inscription, in large type, on a card, "Write with a pencil."

A telegraph messenger boy got his despatches mixed the other day, and handed a jockey a telegram, which read, "Can you supply our pulpit next Sunday?" and to a well-known clergyman a despatch which read, "The race is postponed till Monday. Can't you come down and spend Sunday?"

The Crystal Palace Company again offer a number of medals in competition for the best works that may be contributed to the picture-gallery at Sydenham for the exhibition of the ensuing year. The medals include six in gold, twenty in silver, and a proportionate number in bronze.

A Rutland (Vermont) paper says, "At the time of the late fire here, a lady, whose house was supposed to be in danger, hurriedly dressed herself, ran out, and inquired of some lady friends who were standing on the side walk in front of the house, 'Is my back hair on straight?'"

Messrs. Puttick and Simpson are preparing for sale a portion of the literary, antiquarian, and genealogical collections of the Rev. George Harbin, a Non-juring clergyman, chaplain to Turner, Bishop of Ely in 1685, and who was also for many years librarian at Longleat. Dr. Harbin was a most unwearied collector and annotator, and his commonplace books, which form part of this collection, are singular monuments of industry and research. He died, it is supposed, in 1714. His entire collection of MSS., &c., which is now the property of Sir Alexander Malet, will probably be dispersed, unless thought worthy of being purchased for one of our national institutions.

KING POMARE IN THE PRINTING-OFFICE.—An amusing account of the introduction of printing into the South Sea Islands is given in the "Life of the Rev. William Ellis." King Pomare himself visited the printing establishment. Whether induced by desire to keep the process secret, or to maintain his own dignity against the degradation of being overlooked in a workman's garb, he demanded that every window should be darkened, and all his retinue kept outside the building. He then took the printer's ink-ball, and subsequently laid the sheet, pulled the handle, and bore away in triumph four or five copies of the first sheet of a spelling-book, as a priceless treasure, to his encampment on the opposite side of a large bay.

ENGLISH CHILDREN IN CANADA.—The *Toronto Globe* furnishes a very cheering account of the work being performed by Miss Rye in helping poor English children to a fair start and encouraging prospects in Canada. Little girls are still in as great demand as ever. Miss Rye finds that she can easily dispose of all she can bring out, to families in which good treatment and fair wages can be reckoned on. The little ones, as a whole, are well cared for, and are growing up with every prospect of becoming respectable and useful members of society. One of the chief drawbacks is, not that these who receive the children are harsh to them, but that the little ones are over-indulged, and that the neighbours watch so jealously over the treatment of these fatherless ones that necessary restraint and discipline cannot be exercised over them. Miss Rye will shortly leave Canada for England, and she hopes to return with a number of girls, to be distributed in the same manner as those previously brought out.

PLAIN SPEAKING.—Lord Aberdeen, the premier of the Coalition Ministry, was remarkable for the little use he made of his tongue. When, by way of reconciling him to accompany her on a sea-trip, the Queen smilingly observed, "I believe, my lord, you are not often sea-sick?" "Always, madam," was the brief but significant reply. "But," said Her Majesty, "not very sea-sick?" "Very, madam," said the uncompromising minister. Wellington, we need hardly say, was not given to use too many words. One example of his economy in this way will suffice. The Duke wrote to Dr. Hutton for information as to the scientific acquirements of a young officer who had been under his instructions. The doctor thought he could not do less than answer the question verbally, and made an appointment accordingly. Directly Wellington saw him he said, "I am obliged to you, Doctor, for the trouble you have taken. Is — fit for the post." Clearing his throat, Dr. Hutton began, "No man more so; I can —" "That's quite sufficient," said Wellington; "I know how valuable your time is; mine, just now, is equally so. I will not detain you any longer. Good morning."—*Chambers's Journal*.

WEATHER WISDOM.—There is an ancient piece of weather wisdom, which, of course, fully accounts for the late terrible gales in the North of England. It was all because Christmas Day happens this year to fall on a Thursday. Modernised, the saying runs as follows:—

If Christmas Day on Thursday be,
A windy winter you shall see;
Windy weather in each week,
And hard tempests strong and thick.

The passage occurs in an old poem preserved among the Harleian MSS. There is, however, comfort in the next couplet:—

The summer shall be good and dry,
Corn and beasts shall multiply.

During the recent short frost there was skating in one or two places round London, so that another little-known saying ought perhaps to apply:—"If the ice will bear a man before Christmas, it will not bear a mouse after." "The best laid schemes of mice and men" are therefore likely to break down this winter, so far as future skating is concerned; and, as to the windiness of a Christmas Thursday, people may consider themselves warned to see that their roofs and chimneys are in safer condition in 1879—the next year of peril from this cause—than they have proved in 1873.—*Globe*.

OYSTER CULTIVATION.—In the course of a lecture delivered the other day at the Brighton Aquarium on "Fish Culture," Mr. Frank Buckland said that oysters were now of very great value, selling at 3s. a dozen! Why? Because their habits were unknown. Whereas the salmon was an active, lively, clever thing, displaying a certain amount of intelligence, the oyster was an unexceptionable silent creature. If they went to ask the oyster anything, he simply closed his shells and said, "I won't tell you anything; you must find it out if you can." When they knew that the oyster fisheries were of the greatest importance to the country, and that many persons had made large fortunes out of them, they must, through the medium of the aquarium tanks, endeavour to develop the fisheries. In the months of June and July oysters threw out from between their shells what were called spat, and these, which were really little oysters, looked exactly like powder. When they first came into the water they had a coronet surrounded with little hairs, which enabled them to float from place to place, and after a time they deposited themselves at the bottom of the ocean. If the weather were cold in the month of June, these young oysters would come out in millions, and they would die most certainly like gnats that came out in the cold weather; but if the water were up to a certain temperature, the little things would live, and become attached to the place provided for them to settle in. Experiments proved that, in the warm water they were as lively as could be, but that, when ice was placed near them, they gradually went to the bottom and died. Therefore, although they could not heat the sea, they could heat the tanks, and he could not see why oysters should not be hatched artificially. Then, why should not lobsters be cultivated in the same way? Why should they be paying 3s. for a lobster when they should be sold at 2d. or 3d. apiece?

CHRISTMAS IN PARIS.—The correspondent of the *Pall Mall Gazette* writes on Christmas Day:—"The weather is warm, unseasonable, and gloomy, but this has not prevented the citizens and their wives and children from turning out *en masse* to see and be seen. The boulevards are literally choked up with people, who appear to have flung dull care aside, and to be intent on amusing themselves in a frugal and cautious manner by showing the rising generation toyshops and booths. The vendors are hardly satisfied with the amount of business transacted. 'No one is buying,' said a garrulous woman to me, who hinted with a knowing glance that the Government had something to do with the stagnation in dolls, rabbits which beat drums, bears which are continually swallowing the same rat, &c. I asked the reason why, and the answer was, 'Because the people are not content.' As I turned away I thought the marchande had put the cart before the horse, but, on reflection, I daresay she was right enough. The Parisians exist in a state of chronic discontent, and hence nearly all the disasters which have overtaken themselves and their country. However, to see them to-day they appear to be most easily amused. The men and women are seemingly as pleased with the Christmas fair as the children, and in the Champs Elysees the sedate and elderly persons standing round the punches may be reckoned by hundreds. Plum-pudding is more in fashion here than it used to be, and Alexandre Dumas has left directions how our national dish is to be prepared. He did not trust to his own experience in this weighty matter, but procured the recipe of a famous English chef. This tacit acknowledgment of incompetence is somewhat complimentary when we remember that the renowned author in his cookery-book ventured even as far as panther cutlets. In the South the turkey has long been a favourite Christmas dish, while here and in the North black pudding is popular, probably as a kind of demonstration against the Hebrews."

LEGEND OF THE WHITE LADY OF BERLIN CASTLE.—Many, many years ago, there was an Hohenzollern Princess, a widow with two children, who fell in love with—"became enamoured of" is perhaps a more courtly phrase—a foreign prince, rich, handsome, and brave. She sent him a proposition of marriage. But this brave and handsome prince declined her suit, explaining that "four eyes" stood between him and acceptance. He referred

to his aged parents, whom he was unwilling to leave, or whose consent he could not obtain—the versions of the story vary a little here. But the princess understood him to refer to the four eyes of her children; to his unwillingness, in fact, to become a stepfather. So, like Richard the Third, she promptly suffocated the infant obstacles, and wrote to her lover that the way was clear. He was stricken with horror at the cruel deed. He revealed her fatal mistake to her, and died cursing her bloodthirsty rashness. The princess, in her turn, was overwhelmed with remorse. After lingering a day or two in indescribable anguish, she too died, and was buried under the old castle at Berlin. But not to rest quietly in her unhappy grave. At rare intervals she appears at midnight, clad in white, gliding ghostlike about the castle; and the apparition always forebodes the death of some member of the Hohenzollern family. The White Lady has been seen three times within about a year, once in October last year, just before the death of Prince Albrecht; last spring again to announce the end of Prince Adalbert; and the last time while Queen Elizabeth lay on her death-bed. There is, however, some doubt about the meaning of the last visit. The Queen Dowager was not a born Hohenzollern, and the doctors are not certain that her death can be regarded as the answer to the White Lady's appearance. If not, there is yet another victim to be expected, and the superstitious know what that means. The professors of the University are trying to solve this knotty problem, and you shall know the result at the earliest moment.—*Berlin Correspondent of the Daily News*.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

HATFIELD—Dec. 12, at 34, Edinburgh-street, Bradford, Yorkshire, the wife of Mr. Thomas Shiers Hatfield, of a son.

MARRIAGES.

HURCOMB—JONES—Dec. 25, at the Baptist Chapel, Cinderford, by the Rev. C. Griffiths, Mr. William Hurcomb, second son of Mr. Samuel Hurcomb, of Littledean, to Miss M. J. Jones, fourth daughter of Mrs. Jones, of the Royal Union Hotel, Cinderford.

CHISHOLM—GÖGERLY—Dec. 23, at the Presbyterian Church, Highbury-park, by the father of the bride, assisted by the Rev. Professor Campbell, uncle of the bridegroom, and the Rev. J. Edmond, D.D., William Chisholm, Esq., to Julie, youngest daughter of the Rev. George Gögerly.

DEATH.

ROBSON—Dec. 20, at Woodhead Cottage, off Durdaragh, Dunscore, Dumfriesshire, Mr. James Robson, aged 76 years. Long one of Christ's witness-bearers.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 29.

The supply of English wheat was small for to-day's market, but imports of foreign grain were liberal. English wheat sold at the prices of Monday last. Foreign wheat was held with increased firmness, and the business doing was at the full rates of last week. Flour was steady in value, and met a fair demand. Peas and Beans were unchanged in prices. Barley of all descriptions realised previous quotations. Indian corn has further improved 1s. per qr. in value during the week. Oats were in good supply, and are met by a steady demand, at the full prices of this day week. Cargoes at the ports of call are held at full prices.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	..	..	Grey ..	..	36 to 39
red fine ..	..	to 64	Maple ..	..	39 44
Ditto new ..	..	55	White ..	..	39 45
White fine ..	..	68	Boilers ..	..	39 45
" new ..	..	53	Foreign ..	..	38 42
Foreign red ..	57	62			
" white ..	63	66	RYE ..	..	42 44
BARLEY—					
Grinding ..	30	33	OATS—		
Chevalier ..	42	51	English feed ..	22	30
Distilling ..	36	42	" potato ..	..	..
Foreign ..	37	41	Scotch feed ..	..	..
MALT—			" potato ..	..	..
Pale, new ..	72	77	Irish Black ..	22	24
Chevalier ..	..	..	" White ..	21	28
Brown ..	52	58	Foreign feed ..	23	27
BEANS—			FLOUR—		
Ticks ..	39	42	Town made ..	50	57
Harrow ..	41	47	Best country	..	..
Pigeon ..	47	51	households ..	45	47
Egyptian ..	39	41	Norfolk & Suffolk	39	44

METROPOLITAN CATTLE MARKET, Monday, Dec. 29.—The total imports of foreign stock into London last week amounted to 6,730 head. In the corresponding week in 1872 we received 2,367; in 1871, 4,514; in 1870, 5,059; in 1869, 1,617; and in 1868, 7,116 head. The cattle market to-day has been quiet, but there has been a fair amount of firmness. The actual supply of stock offered has been short, and this fact, assisted by the cold weather, has

tended to produce steadiness. From our home grazing districts the receipts of beasts have been very short. There has been a fair sprinkling of choice breeds, but secondary stock has been rather plentiful. In all breeds sales have progressed quietly, at about late quotations. The best Scots and crosses have sold at 6s. 4d. to 8s. 6d. per 8 lbs., and in some few instances have made a trifle more. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,200, from Scotland 174, and from other parts of England and Ireland about 600 head. The foreign side of the market has been thinly supplied, only about 300 Dutch and about 50 Spanish being offered. The demand has been moderately active, and full rates have been obtained. The sheep pens have been but scantily supplied, but the supply does not fall short of expectations. There has been no feature in the trade, the demand ruling quiet on former terms. The best Downs and half-breeds have sold at 6s. 10d. to 7s. per 8 lbs. Calves have been in short supply and fair request at late rates. The pig trade has been nominal.

Per 8 lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	4	10	Pr. coarse woolled	6	8	6	10
Second quality	5	4	5	8	Prime Southdown	6	10	7	0
Prime large oxen	6	2	6	4	Lge. coarse calves	5	0	5	4
Prime Scots	6	4	6	6	Prime small	5	10	6	2
Coarse inf. sheep	4	8	5	8	Large hogs	3	10	4	2
Second quality	5	10	6	2	Neat sm. porkers	4	8	5	0

METROPOLITAN MEAT MARKET, Monday, Dec. 29.—The supplies of meat on offer here to-day are moderate. Purchases are made very slowly, but the quotations exhibit rather more strength.

Per 8 lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	4	0	Inferior Mutton	3	8	4	8
Middling do.	4	0	4	8	Middling do.	4	8	5	4
Prime large do.	5	0	5	4	Prime do.	5	6	5	10
Prime small do.	5	2	5	8	Large pork	3	8	4	0
Veal	4	8	5	4	Small do.	4	6	5	0

PROVISIONS, Monday, Dec. 29.—Owing to the holidays there has not been any business transacted in these markets since last Wednesday, and we have no change to notice in prices of butter or bacon since this day se'night.

COVENT GARDEN, Wednesday, Dec. 24.—Markets are freely supplied, and rough goods are in more request, at last week's quotations. Pines and grapes are ample for all orders, the former being imported in considerable numbers from the Azores, and the latter from the Channel Islands.

HOPS, BOROUGH, Monday, Dec. 29.—In consequence of the Christmas holidays, no business of importance is moving. We have every appearance of a firm market. Continental reports show no change.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday Dec. 29.—The trade continues inactive both for English and foreign potatoes, and prices in most cases favour the buyers. The exports into London last week consisted of 1,193 tons from Dunkirk, 19 bags 1 bushel Rotterdam, 36 barrels New York, 1,000 bags 1 cwt. Antwerp, 300 bags Brussels, 5 bags Harlingen, 87 tons Louvain, 60 tons Rouen, and 12 bags from Copenhagen. Best Regents, 110s. to 120s. per ton; Secondary do., 90s. to 110s. per ton; Rocks, 70s. to 80s. per ton; Best Flukes, 130s. to 140s. per ton.

SEED, Monday, Dec. 29.—English red cloverseed comes forward very slowly, very little of which is of fine quality, and such is held at very high rates, whilst commoner sorts are more abundant, and these are offered at low values, without bringing buyers forward. American seed was held higher, and there are more buyers of this description than of late; prices well supported. White mustardseed was taken off in small lots, without any quotable change in price. In brown seed very little passing; the finest qualities were held at very full rates. Canaryseed realised as much money. Large hempseed brought former values quietly. Spring tares were without much inquiry. Good qualities from France are offered at very moderate rates.

WOOL, Monday, Dec. 29.—In the wool trade there has been no feature of importance. The demand for English wool is very moderate, and prices are unaltered. For colonial produce there has been very little inquiry since the close of the public sales, and prices have been without alteration.

OIL, Monday, Dec. 29.—Lined oil has been quiet and without feature. For rape the demand has not been active, but prices have been firm. Other oils have been in limited request.

TALLOW, Monday, Dec. 29.—The tallow market is firm and rather a good demand exists on the spot at 41s., being a fresh advance of 3d. per cwt. on the week. Town tallow makes 41s. net cash.

COAL, Monday, Dec. 29.—A good supply of house coal. Prices are a shade lower. Hettons, 31s. 6d.; Hartoft, 29s. 6d.; Hetton Lyon, 29s. Ships for sale, 67. At sea, 20.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE & CO., Homeopathic Chemists, London."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

WORDS CAN BARELY CONVEY A TRUE AND ADEQUATE CONCEPTION of the danger of neglected bodily disorder. Man is less sensible to the most perfect health than he is of the least sickness. Thus nature forbids him to guard against coming maladies. Were Holloway's alternative, aperient and purifying Pills had recourse to, when the first departure from ease proclaims the approach of disease, how many tortures would be spared? How much misery avoided? Holloway's Pills need no comment here, as the good services they render in resisting or remedying complaints at their outset, which through inexcusable delay, false delicacy or thoughtless neglect, run their rapid course to danger, in defiance of the highest medical science and the most indefatigable nursing

Advertisements.

WANTED.—After the Christmas Recess, in a good Middle-Class School, a GENTLEMAN thoroughly competent to take the English Department, in all its branches. Experience in teaching and efficiency as to discipline indispensable. A Nonconformist and member of a Christian Church preferred.—Apply to Rev. Walter Gill, Parkstone, near Poole, Dorsetshire.

FIELD-LANE INSTITUTION.

PRESIDENT—EARL OF SHAFTESBURY, K.G.
TREASURER—GEORGE MOORE, Esq.
HON. SEC.—MR. SAMUEL TAWELL.

To carry on very important operations, the Committee of the above Institution are now greatly NEEDING FUNDS, the Day-school only being supported by the School Board. Refuges for Men and Women of character, Domestic Servants' Training Home, Boys' and Girls' Certified Training Schools, Youths' Institute, Boys' and Girls' Night Schools for those in employment, Girls' and Mothers' Sewing Classes, very large Bible Schools, Ragged Church Services for the Homeless, and many other ameliorative efforts for the poor.

Contributions will be most thankfully received by the bankers, Messrs. Barclay, Bevan, and Co., of Lombard-street; Ransom and Co., Pall-mall East; George Moore, Esq., Bow Churchyard; for by the Hon. Finance Sec., Mr. T. E. Hamilton, at the Institution, Little Saffron-hill, Farringdon-road, E.C.

NORTH LONDON, or UNIVERSITY COLLEGE, HOSPITAL.

The AID of the Charitable and Benevolent is urgently SOLICITED to enable the Committee to meet the increased expenditure consequent upon the high price of provisions and fuel. Contributions for this purpose during the present quarter are much below the average of former years.

Donations and Subscriptions will be thankfully received by EDWARD ENFIELD, Esq., Treasurer, 19, Chester-terrace, Regent's Park; and at the Hospital.

HENRY J. KELLY, R.N., Secretary.

ORPHAN WORKING SCHOOL.—The Committee very earnestly APPEAL for FUNDS. The Charity depends for three-fourths of its income upon voluntary support.

Bankers—London Joint-Stock Bank.
No. 73, Cheapside. JOSEPH SOUL, Sec.

ALEXANDRA ORPHANAGE for INFANTS.—This Charity, which has no funded property and no endowment of any kind, is greatly in WANT of HELP. 120 Infants under care. Contributions will be thankfully received at the London and County Bank, and by JOSEPH SOUL, Hon. Secretary.
Office, 73, Cheapside, E.C.

THOMAS COOPER'S ENGAGEMENTS for the YEAR 1874.

JANUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, Lincoln.
10, 11, 12, 13, 14, 15, 16, Sheffield.
17, 18, 19, 20, 21, 22, 23, Glossop (Derbyshire).
24, 25, 26, 27, 28, 29, 30, Manchester.
31, Liverpool.
FEBRUARY.—1, 2, 3, 4, 5, 6, Liverpool.
7, 8, 9, 10, 11, 12, 13, Hanley (Staffordshire).
14, 15, 16, 17, 18, 19, 20, Stoke-upon-Trent.
21, 22, 23, 24, 25, 26, 27, Longton (Staffordshire).
28, London.*
MARCH.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, London.*
21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Birmingham.
APRIL.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, Lincoln.
11, 12, 13, 14, 15, 16, 17, Rotherham (Yorkshire).
18, 19, 20, 21, 22, 23, 24, Chesterfield (Derbyshire).
25, 26, 27, 28, 29, 30, Derby.
MAY.—1, Derby.
2, 3, 4, 5, 6, 7, 8, Leicester.
9, 10, 11, 12, 13, 14, 15, Loughborough (Leicestershire).
16, 17, 18, 19, 20, 21, 22, Nottingham.
23, 24, 25, 26, 27, 28, 29, Lincoln.
30, 31, Old (Northamptonshire).
JUNE.—1, 2, 3, 4, 5, Old (Northamptonshire).
6, 7, 8, 9, 10, 11, 12, St. Alban's (Herts).
13, 14, 15, 16, 17, 18, 19, London.*
20, 21, 22, 23, 24, 25, 26, Alton (Hants).
27, 28, 29, 30, Southampton.
JULY.—1, 2, 3, Southampton.
4, 5, 6, 7, 8, 9, 10, 11, Shirley (near Southampton).
12, 13, 14, 15, 16, 17, Redhill (Surrey).
18, 19, 20, 21, 22, London.*
23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.
AUGUST.—1, 2, 3, 4, 5, Sheffield.
6, 7, 8, 9, York.
10, 11, 12, 13, 14, 15, 16, Northallerton (Yorkshire).
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, Lincoln.
29, 30, 31, Peterboro'.
SEPTEMBER.—1, 2, 3, 4, Peterboro'.
5, 6, 7, 8, 9, 10, 11, Haverhill (Suffolk).
12, 13, 14, 15, 16, 17, 18, Braintree (Essex).
19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, London.*
OCTOBER.—1, 2, London.*
3, 4, 5, 6, 7, 8, 9, Brighton.
10, 11, 12, 13, 14, 15, 16, Salisbury.
17, 18, 19, 20, 21, 22, 23, Trowbridge (Wiltshire).
24, 25, 26, 27, 28, 29, 30, Bristol.
31, Cheltenham.
NOVEMBER.—1, 2, 3, 4, 5, 6, Cheltenham.
7, 8, 9, 10, 11, 12, 13, Tewkesbury (Gloucestershire).
14, 15, 16, 17, 18, 19, 20, Stourbridge (Worcestershire).
21, 22, 23, 24, 25, 26, 27, Dudley (Worcestershire).
28, 29, 30, Leamington.
DECEMBER.—1, 2, 3, 4, Leamington.
5, 6, 7, 8, 9, 10, 11, Coventry.
12, 13, 14, 15, 16, Burton-on-Trent.
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

* During the time I am in London, Letters to be addressed to the care of "Messrs. Hodder and Stoughton, 27, Paternoster-row, London, E.C.

Letters to be addressed to "Thomas Cooper, Lecturer on Christianity," at the Town to which I am appointed, as "Hanley, Staffordshire"; "Birmingham"; "Braintree, Essex," &c.

Also Letters addressed, at any time, to Mrs. Cooper, 2, Portland-place, St. Mary's-street, Lincoln, will be duly forwarded to me.

Correspondents are requested NOT to put "Post Office" on their Letters to me.

UNIVERSITY COLLEGE, LONDON.

FACULTY OF MEDICINE.

The CLASSES will RE-COMMENCE on MONDAY, January 5, 1874.

Faculties of Arts and Laws (including the department of the Fine Arts) and of Science.—The Lent Term will commence on Wednesday, January 7, 1874.

The Schools for Boys between the ages of Seven and Sixteen.

The Lent Term will begin on Tuesday, January 13, 1874.

The Evening Classes for Classics, Modern Languages, Mathematics, &c.—The Lent Term will commence on Monday, January 12, 1874.

Prospectuses of the various departments of the College may be obtained at the office of the College on application either personally or by letter. The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the Termini of the North-Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A., Secretary to the Council.

NEW COLLEGE, LONDON.—The Classes will MEET AGAIN after the Christmas Recess on TUESDAY, January 6. There will be Courses of Lectures on Chemistry and Physiology, beginning early in January, and respectively adapted to the Matriculation and B.A. Standards of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the Recess.

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.
WILLIAM FARRER, LL.B., Secretary.

COLLEGE HOUSE, SOUTHGATE, MIDDLESEX, N.

Established 70 years. (Seven miles from King's-cross.)

Conducted by—

Mr. M. THOMSON and Mr. J. R. THOMSON, B.A.

Terms 25, 30, and 40 guineas per annum, according to age and studies. The English, French, German, Latin, and Greek languages taught. Premises commodious, covered playground, baths, cricket-field and tent. Diet best and unlimited. Treatment kind and parental; mild yet firm discipline maintained by a liberal system of certificates, rewards, and prizes. References to many parents and guardians.

CAMBRIDGE HOUSE SCHOOL, 120, Hagley-road, Edgbaston, near Birmingham.

Conducted by Mr. F. Ewen, with the aid of an efficient staff of resident and visiting Masters, will REOPEN on TUESDAY, January 27.

WANTED, an ASSISTANT to teach drawing thoroughly and help in other Departments.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

SCHOOL DUTIES will be RESUMED on JANUARY 20.

Upper, Middle, and Preparatory Departments.

Delicate Boys Specially cared for.

For Prospectus apply to Mrs. Duff, the Lady Principal.

EDUCATION for GIRLS, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

SCHOOL REOPENS on WEDNESDAY, Jan. 21.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

Head Master—Rev. R. ALLIOTT, B.A., of Trinity College Cambridge.

Assistant Classical Master—Rev. Wm. FIELD, M.A.

London University.

The NEXT TERM will commence on THURSDAY Jan. 22, 1874.

For Terms, Prospectuses, &c., apply to the Head Master or Mr. A. Boardman, the Local Secretary.

SOUTH COAST.—EDUCATION FOR YOUNG GENTLEMEN.

HEATHFIELD HOUSE, PARKSTONE, between POOLE and BOURNEMOUTH.

This Establishment, conducted by Rev. WALTER GILL, aided by competent Masters, will RE-OPEN (D.V.) on THURSDAY, January 22nd.

References to Parents of Pupils. Terms moderate.

FRENCH and GERMAN PROTESTANT SCHOOL for YOUNG LADIES.

Montmorency House, Harley-road, St. John's Wood, N.W. Principals, Mademoiselle AUGER (Parisienne diplomée) and Miss OWEN. References kindly permitted to Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.—both of St. John's Wood; Rev. Newman Hall, LL.B., Surrey Chapel; Rev. William Marshall, M.A., Hackney; Rev. David Thomas (Ed. of "Homilist"), Stockwell, and to Parents of Pupils. Next TERM COMMENCES JAN. 22, 1874.

FOREST HOUSE, WOODFORD.

The New School Building is now occupied, giving space for a larger number of Pupils. It contains a schoolroom 50ft. by 20ft., classroom, bathroom, and lavatory (all heated by hot water), together with additional bedrooms.

Prospectuses forwarded on application to the Principal—G. F. H. SYKES, B.A.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (London).
Second Master—THOMAS POWELL, Esq., B.A. (Oxon.)
Secretary—Mr. EDWARD BAYLY.

Terms—25, 30, and 35 guineas per annum, according to age. Vacation will end January 23, 1874. Prospectus on application.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

[The year is divided into Three Terms.]

ANGLESEA HOUSE, IPSWICH.
LADIES' COLLEGE.

Principal—Miss BUTLER.

Assisted by Masters and English and Foreign Governesses.
Established in 1854.

PROFESSORS AND TEACHERS.

Reading, Writing, Geography, Globe, History, Literature, English Grammar, Composition, and the Elements of the Natural Sciences	Miss E. F. BUTLER and English Governesses.
Latin, Mathematics, and Algebra	Rev. J. SAUNDERS, B.A.
French Language, Grammatically and Conversationally	Madame MERRIER.
German Language	Resident German Gover- ness.
Bible Study	Rev. W. MAYBERRY.
Italian and German Languages	Dr. E. CHRISTIAN.
Musical, Piano-forte, Theory, Thoro	FRANZ REICHENAU.
Bass	Mr. W. M. NORMAN.
Organ	Mr. W. M. NORMAN.
Class Singing	Mr. HONEYBALL.
Singing	Mr. LINDLEY NUNN.
Drawing—Free Hand, Perspec- tive, and Model Drawing, Pencil and Crayon	Miss E. F. BUTLER.
Painting in Water Colours, and Oil Painting	
Dancing and Calisthenic, Private	Mr. PRATT.

Miss BUTLER has had long experience in Tuition, and endeavours to secure the best educational advantages. Examinations in various subjects are regularly held, and Candidates are prepared for the Cambridge Local Examinations. Pupils from this Establishment have for several years taken Certificates at Cambridge and in London.

The House is large, in an elevated and healthy situation, with a Garden, and near access to the Arboretum. The greatest care and attention are given to the domestic and general arrangements of the Establishment, in order to promote the health and comfort of the inmates in every respect.

The NEXT TERM will commence JANUARY 27, 1874.

For Prospectuses and further information apply to the Principal.

TETTENHALL COLLEGE,
STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond.
(Gold Medalist in Classics); late Andrews' Scholar, and First Prize-man in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

R. B. CONNELL, Esq., Exhibitioner, Cargill Scholar, and Prize-man of the University of Aberdeen.

A. D. CAMPBELL, Esq., Associate of the Royal College of Physicians.

HENRY TAYLOR, Esq.

Rev. P. P. ROWE, M.A., London.

HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris.

EXTRA MASTERS.

ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.

THOMAS ROBERTS, Esq., Chemistry.

Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

THE NORTHERN
CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal—Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

COMMITTEE.

JOHN CROSSLEY, Esq., J.P., Halifax, Treasurer.

Rev. Robert Bruce, M.A., T.W. Burnley, Esq., Gomersal.

Huddersfield. George Clay, Esq., Dewsbury.

Rev. Bryn Dda, M.A., Halifax. James Dodgson, Esq., Leeds.

Rev. James Rae, B.A., Batley. Esau Hanson, Esq., Halifax.

Rev. J. Calvert, Attercliffe. W. Himmels, Esq., Southport.

Rev. Jas. Collier, Earlsheaton. W. H. Lee, Esq., J.P., Wakefield.

Rev. Chas. Illingworth, York. Joshua Taylor, Esq., Batley.

L. Briggs, Esq., J.P., Wakefield. M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

The SCHOOL REOPENED, after the Midsummer vacation, on FRIDAY, the 1st of August, 1873.

Applications for admission to be sent to the Principal.

For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

LADIES' COLLEGIATE SCHOOL,
CARDIFF.

Principal—Mrs. ROBERT WHITE, assisted by Miss Griffiths (daughter of the Rev. Professor Griffiths, of Bowdon).

The School will be conducted upon the modern system; Lectures will be delivered by masters; the ordinary school routine will comprise all the branches of study essential to a first-class education; and Pupils will be prepared for the University Local Examination. Every possible arrangement will be made to secure the domestic comfort, and moral and religious training of the pupils, and to give them the educational advantages of classes under College Professors.

The FIRST SESSION will commence JANUARY 27.

Prospectuses and References may be had from the Principal, Modella House, Charles Street.

Referee, Rev. JOSEPH WAITE, B.A., Cardiff.

STROUD LADIES' COLLEGE, BEECHES'
GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

FIRST TERM, 1874, will begin THURSDAY, January 22nd.

MILL HILL SCHOOL,
MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prize-man in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prize-man of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced 18th SEPTEMBER 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

RYEWORTH HOUSE LADIES' COLLEGE,
LONDON-ROAD, CHELTENHAM.

PRINCIPALS—

The Misses MAKEPEACE and the Rev. J. MAKEPEACE.

References: J. Barran, Esq., ex-Mayor of Leeds, Chapel Allerton Hall, near Leeds; Alfred Illingworth, Esq., M.P., Bradford, Yorkshire; Rev. A. Morton Brown, LL.D., Cheltenham; Rev. Alexander McLaren, B.A., Manchester; Rev. Charles Vince, Birmingham, &c., &c.

The COLLEGE will REOPEN THURSDAY, Jan. 22, 1874.

MR. COOKE BAINES, SURVEYOR and
VALUER, PREPARES and NEGOTIATES
COMPENSATION CLAIMS for Property Compulsorily
taken for Railways and other Improvements, and also Valued
property for every purpose.—26, Finsbury-place, Moorgate-
street, E.C.**LONDON.—SHIRLEY'S TEMPERANCE**
HOTEL, 37, Queen-square, Bloomsbury W.C.
Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits I can testify that this is the most comfortable home I had when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

FARM LANDS FOR SALE in the UNITED
STATES.

The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of

IOWA AND NEBRASKA,

eligibly situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

Liverpool: 16, South Castle-street.

London: 25, Moorgate-street.

HAMILTON A. HILL, General Agent.

HYDROPATHY—JACKSON HOUSE,
MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 24s. 6d. to 31s. 6d. per week.

Prospectuses on application.

VISITORS to LONDON ACCOMMODATED
at Mrs. BERNARD'S with well-aired Bed and breakfast (plain), 3s.; tea, 10d.; inclusive (terms per week One Guinea). Established 12 years. Hundreds of reliable testimonials.—1, Granville-square, King's-cross-road.**ROYAL POLYTECHNIC.—CHRISTMAS**
PROGRAMME.—A Grand Historical, Nautical,
Chemical, Botanical, Zoological, Geographical, Biographical,
Ethnological, and Polytechnical Incoherency, entitled
RALEIGH'S QUEER DREAM! or, the PIPE! the
POTATO!! and the PIXIE!!! written by Dr. CROFT.

The disc pictures from original designs by Mr. W. M. BRUNTON. The Entertainment by Mr. J. OSCAR HARTWELL, Misses KATH BROOKS, BARTLETT and WESTBROOK; Messrs. FULLER and MARSDEN.—TRANSFORMATIONS, Mystical and Chemical: an Experimental Holiday Budget. By Professor GARDNER.—TO BRIGHTON AND BACK FOR A SHILLING! with an Account of the AQUARIUM. By Mr. KING.—Safety on Land: RAILWAY TRAVELLING.—The ASHANTEE WAR.—DUGWAR, the Juggler.—The MAGIC TUB.—Open daily, from 12 till 5, and 7 till 10. Admission, 1s.

ASTHMA.—AUBREE'S SPECIFIC.—The
only medicine which effectually cures this malady (also Bronchitis) may now be obtained of Delist, Davies, and Co., 1, Cecil-street, Strand, Sole Agents. Send Stamp for pamphlet.**OSLER'S CRYSTAL GLASS CHANDELIERS.**

TABLE GLASS of ALL KINDS.

CHANDELIERS in BRONZE and ORMOLU.

Moderator Lamps, and Lamps for India.

LONDON—Show Rooms, 45, Oxford-street, W.

BIRMINGHAM—Manufactory and Show Rooms, Broad-street.

(ESTABLISHED 1807.)

CLARK'S PATENT STEEL NOISELESS
SHUTTERS.—Self-coiling, fire and thief-proof. Can
be adapted to any window or other opening. Prospectuses
free.—CLARK and CO., Sole Patentees, Rathbone-place,
W.; Paris, Manchester, Liverpool, and Dublin.**REMOVING or WAREHOUSING**
FURNITURE, &c., application should be made to
the BEDFORD PANTHECON COMPANY (Limited)
for their Prospectus. Removals effected by large railway
vans. Estimates free. Advances made if required.—Address,
Manager, 194, Tottenham-court-road, W.C.INVALUABLE TO PERSONS SUFFERING FROM
NERVOUS AND RHEUMATIC AFFECTIONS.

DARLOW AND CO.'S IMPROVED PATENT

MAGNETINE CURATIVE
APPLIANCES

For Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, General Debility, Indigestion, Sciatica, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections; also as a preventive to SEA-SICKNESS, CHOLERA, SMALL-POX, FEVER, &c.

Seven years of uninterrupted progress has fully established the reputation of Messrs. Darlow and Co.'s Magnetic Appliances as being pre-eminently superior to every other invention of the kind hitherto introduced to public notice with regard both to their finished manufacture and remarkable remedial curative value.

The advantages derivable from these appliances are now known and acknowledged in almost every portion of the civilised world, especially so in the United Kingdom, where, from the Palace of Royalty down to the homes of the very humblest of Her Majesty's subjects, they have been received as a boon to suffering men, women, and children, bringing relief in some of the most intricate cases where ordinary medical treatment has failed, also in incipient paralysis and consumption, loss of brain and nerve power, and in that most distressing ailment liver complaint—there being no remedy in such cases so gentle, soothing, vitalising, and effective as Magnetism.

A New Pamphlet, Descriptive of MAGNETINE, sent post free on application to

DARLOW AND CO.,

435, WEST STRAND, LONDON, W.C.,

Nearly opposite Charing Cross Station, three doors east of the Lowther Arcade.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE
BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 30, and 60 stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

CROSBY'S BALSAMIC COUGH
ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Disorders. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesalers by Jas. M. Crosby, Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS
AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists.

DR. ROOKE'S "ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy-Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

ESSENCE OF ANCHOVIES.

THE ORIGINAL AND SUPERIOR.

Is only manufactured by

JOHN BURGESS & SON

107, STRAND (Corner of Savoy Steps), LONDON.

Established 1760.

IMPROVED and ECONOMIC COOKERY.—Use LIEBIG COMPANY'S EXTRACT OF MEAT as "stock" for beef-tea, soups, made dishes, and sauces; gives fine flavour and great strength. Invariably adopted in households when fairly tried.

CAUTION.—Genuine only with Baron Liebig's facsimile across label.

DENTOCRETE,

OR

SOLUBLE TOOTH POWDER TABLETS

The most agreeable and perfect embodiment of Tooth Powder ever invented.

The experience of these Tablets is so immensely superior to the harsh and unpleasant sensations produced by cleansing the teeth with an unequal brushful of half-wetted and half-dry powder, often more gritty than otherwise, and the advantages, which are explained in the directions enclosed with each box, are so apparent, that it becomes unnecessary to say more to recommend the Dentocrete Tablets to the favourable consideration of the general public than that they are as efficacious and cleansing in their properties as they are agreeable and free from numerous objections inherent in the nature of ordinary tooth powder. The cleansing properties of these Tablets are to remove all discolorations and dark spots, and to give to the teeth that brilliancy and freshness which may truly be considered "the attribute of PEARLS."

Price of the DENTOCRETE, or SOLUBLE TOOTH POWDER TABLETS, 2s. 6d. per box.

To be obtained of all respectable Chemists, Perfumers, &c., throughout the kingdom. Wholesale of Messrs. BARCLAY and SON, Farringdon-street, and HOVENDEEN and SONS, Great Marlborough-street.

E. C. RUBY, Proprietor, 26, Riding House-street, W.
A Sample Box free for four stamps.

SAMUEL BROTHERS,
50, LUDGATE-HILL, LONDON,

MERCHANT TAYLORS, BOYS' OUTFITTERS, &c.

SAMUEL BROTHERS' vast Stock (the largest in London) is divided into Nine Classes. Each piece of cloth and every garment is marked the class to which it belongs, and the price in plain figures.

SAMUEL BROTHERS.—GENTLEMEN'S and YOUTHS' ATTIRE.

Accurate Fit.
High-class Style.
Durable Materials.
Value for Money.
Best Workmanship.
Permanent Colours.
Superior Trimmings.
Fashionable Designs.
Gentlemanly Appearance.
Wear-resisting Properties.

NOTED FOR

NEW AUTUMN FABRICS.

PRICE LIST.

AUTUMN SUITS.			CLASS.	AUTUMN COATS.		
Business, and Morning, and Travelling.	Visiting, and Frock, and Clerical.	Boys and Youths.		Business, and Morning, and Travelling.	Visiting, and Frock, and Clerical.	Autumn Overcoats.
38s.	43s. 6d.	16s.	A	17s. 6d.	25s.	21s.
42s.	49s.	20s.	B	21s.	28s.	23s.
50s.	57s.	24s.	C	26s.	33s.	33s.
59s.	68s.	28s.	D	33s.	42s.	42s.
75s.	83s.	31s.	E	42s.	50s.	50s.
81s.	91s.	34s.	F	45s.	55s.	55s.
94s.	104s.	38s.	G	55s.	65s.	65s.
102s.	112s.	—	H	60s.	70s.	70s.
116s.	130s.	—	I	70s.	84s.	84s.

All sizes of every class for immediate use, or to measure.
Guide to self-measurement sent free.
Patterns of every class sent free.
All Cloths thoroughly shrunk.
Perfect in style and fit.
Unapproached in style.

NEW AUTUMN TROUSERS.

12s. 6d. 14s. 16s. 17s. 6d. 22s. 24s.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

SAMUEL BROTHERS beg to notify to Parents and Guardians that they have just introduced a new Fabric for Boys' and Youths' Clothing that will resist any amount of hard wear.

THE NEW "WEAR-RESISTING" FABRICS

are manufactured in every style of Juvenile Costume. Suit for a Boy four feet in height, C class, 25s.
Suit for a Boy four feet in height, D class, 30s. 6d.
Price ascending or descending according to size.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

THE NEW ILLUSTRATED BOOK of

FASHIONS contains 43 Portraits of Boy Princes of Europe, English Ministers, Statesmen, and Politicians, selected from all ranks and parties. Each Portrait (with brief biographical memoir) adorns a figure illustrating the newest and most gentlemanly styles of costume. Price 6d., or gratis to purchasers.
Patterns and guide to self-measurement sent free.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.

TRIAL BEFORE PURCHASE.

For Warming Small Town or Country Chapels, Schools, Vestries, Public Buildings, Private Houses, Sale Shops, &c., with a Slow Combustion.

PATENT HOT AIR STOVE,

OR PATENT HOT AIR GAS STOVE,

apply to

TRUSWELL and HOLDEN, 100, Nottingham-street, Sheffield.

Prices from £3 10s. to £15.

Estimates given for Warming Larger Buildings with their PATENT HEATING APPARATUS.
Prospectuses and Testimonials sent free.

LEA AND PERRINS' SAUCE

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

FIELD'S**PATENT "OZOKERIT" CANDLES.**

IMPROVED IN COLOUR.

IMPROVED IN BURNING.

Made in all sizes, and

SOLD EVERYWHERE.

AVOID DANGER,

AND AT SAME TIME

PROMOTE CLEANLINESS AND ECONOMY,

BY USING THE

WESTMINSTER WEDGE-FITTING COMPOSITE CANDLES.

Made in all sizes and sold everywhere.

Wholesale only of

J. C. & J. FIELD, Upper Marsh, Lambeth, London.

FRAGRANT SOAP.

The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

Manufactured by

J. C. & J. FIELD, Patentees of the Self-fitting Candles.

Sold by Chemists, Oil and Italian Warehousemen, and others.

* * * Use no other. See name on each tablet.

The Use of

THE GLENFIELD STARCH

Always secures

The Delight of the Landress,

The Admiration of the Beholder,

And the Comfort of the Wearer.

JOHN GOSNELL & CO'S**"CHERRY TOOTH PASTE"**

Greatly exceeds all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"

Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO'S,
and see that you have none other than their GENUINE Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.

Prepared by

SAVORY and MOORE, 143, New Bond-street, London.
Procurable of all Chemists and Italian Warehousemen.

HEALTH, STRENGTH, ENERGY.

PEPPER'S QUININE and IRON TONIC strengthens the nerves, enriches the blood, promotes appetite, and will completely restore to health. Bottles, 4s. 6d. and 11s.; carriage free, 6s. 6d. —Pepper, 237, Tottenham-court-road, London, and all chemists.

HAIR RESTORER.

Large Bottles 1s. 6d. each. **LOCKYER'S SULPHUR HAIR RESTORER** (Pepper's preparation) will restore in a few days grey or prematurely light hair to its original colour with perfect safety and completeness. Sold by all chemists, and J. Pepper, 237, Tottenham-court-road, London, whose name and address must be on the label, or it is not genuine.

DELLAR'S CORN and BUNION PLASTERS

are warranted to cure Corns, Bunions, and enlarged Toe Joints in a few applications. Boxes, 1s. 1d., of all chemists.—PEPPER, 237, Tottenham-court-road, London. By post 14 stamps.

CHURCH STOVES.—ECONOMY in FUEL.

The patent VENTILATING STOVE for burning coke, a close stove, in five sizes, 60s., 70s., 80s., 105s., 140s., is cheap in cost, cheap in consumption of fuel, will last for years, is easily repaired, and powerful in its heating capacity. Hundreds are now in use and universally approved. Deane and Co. have all sizes on sale; also Gill and Gurney Stoves, Hot-air stoves, and gas stoves requiring no fuel, four burners, 55s.; Prospectuses post free. DEANE and Co., 46, King William-street, London-bridge. Established A.D. 1700.

W. G. NIXEY'S Refined BLACK LEAD.

"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

COALS.—GEORGE J. COCKERELL and

Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 39s.; best Inland, 35s.; best Coke, 24s.—cash prices. Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

COALS.—LEA and CO'S PRICES.

Hetton or Lambton, 39s.; Wallsend Second, 38s.; best Wigan, 35s.; best Silkstone, 35s.; new Silkstone, 34s.; best Clay Cross, 35s.; Clay Cross Second, 33s.; Derby Bright, 32s.; Barasley, 32s.; Kitchen, 30s.; Hartley, 29s.; Cobble, 28s.; Nuts, 28s.; Steam, 30s.; Coke, 24s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingland, E.; Beauvoir Wharf, Kingland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.

WILSON and CO., 20, Seymour-street, N.W.

"FOR the BLOOD is the LIFE."—See

Deuteronomy, chap. xii, verse 23.

CLARKE'S WORLD-FAMED BLOOD

MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.
Wholesale—All Patent Medicine Houses.

RUPTURES.**BY HER MAJESTY'S ROYAL LETTERS PATENT.****WHITE'S MOCMAIN PATENT**

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Culling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force, Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.

Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d.

Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT**ELASTIC STOCKINGS, KNEE-CAPS, &c.**

The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

BENNETT'S WATCHES.—Cheapside.**BENNETT'S GOLD PRESENTATION**
WATCHES, 20 gu., 30 gu., 40 gu.**BENNETT'S LADIES' GOLD KEYLESS**
WATCHES, from 10 gu.**BENNETT'S SILVER WATCHES**, with Key-
less action, from 6 gu.**BENNETT'S HALF-CHRONOMETERS**, com-
pensated for variations of temperature, adjusted in
positions, no key.**BENNETT'S 18-carat, Hall-marked CHAINS**
and choice JEWELLERY. Free and safe for Post-
office order.**TO CLOCK PURCHASERS.**—**JOHN BEN-**
nett, having just completed great alterations in his
Clock Show Rooms, is enabled to offer to purchasers the
most extensive stock in London, comprising clocks for the
drawing, dining rooms, and presentation, of the highest
quality and newest designs.**JOHN BENNETT'S WATCH and CLOCK**
MANUFACTORY, 65 and 64, Cheapside.**MAGIC and DISSOLVING VIEW LANTERNS.**Before purchasing send for **J. H. STEWARD'S**
CATALOGUE of improved Phantasmagoria, Oxy-Calcium,
and Oxy-Hydrogen Apparatus and Novelties in slides, post
free, gratis. Magic Lanterns and slides from 7s. 6d. to £60.
54, Cornhill; 406, Strand; 66, Strand; and 63, St. Paul's
Churchyard, London.**J. H. STEWARD'S £2 15s. COMPLETE SET**,
consisting of a large No. 6 lantern, with a good light,
a box of slides, containing about 60 instructive and amusing
subjects, a changing slide, producing three comic changes, a
chromatope, can of oil, and book of instructions.—54,
Cornhill; 406, Strand; 66, Strand; and 63, St. Paul's Church-
yard, London. Catalogues post free, gratis.**BOOKS BOUGHT** to any amount, and the
utmost price given for them in cash, saving the delay,
uncertainty, and expense of auction, by a Secondhand Book-
seller. Thirty years of Newgate-street. 20,000 Volumes of
Books. Catalogue for One Stamp. Manuscript Sermons
bought or sold.—**THOMAS MILLARD**, 79, St. Paul's Church-
yard, near Ludgate-hill.**HARMONIUMS**, by **GILBERT L. BAUER**.
Improved ENGLISH MANUFACTURE, suitable for
CHURCH and CHAPEL SERVICES,
Concert Rooms, Private Families, &c., &c. Price lists on
application, at the Cumberland Works, 49, Tottenham-
street, London, W.**ONE THOUSAND SHEETS** (42 Quires) of
good CREAM-LAID NOTE, and 1,000 EN-
VELOPES, suitable for the Clergy, Gentry, and Family use,
on receipt of P.O.O. for 10s. 6d.; 500 each, 5s. 6d.; 2,000
each, 20s.**THOMAS M. WOOD**, Wholesale Stationer, 24, Milk-
street, London, E.C. Established fifty years.N.B.—Card Plate and 100 Transparent Ivory Cards, 3s.;
Ladies', 3s. 6d.**CURTAINS! CURTAINS! CURTAINS!**
Wool, Algerian, and Timbuctoo Stripes, full width, for
Curtains, 1s. 3d. per yard. Wool Damasks, in great variety,
1s. 11d. per yard. Wool Reps, various colours, 2s. 9d.
per yard. A choice selection of all the Newest Materials
for Drawing and Dining-rooms. **BLANKETS! BLANKETS!**
BLANKETS! A Manufacturer's Stock, 20 per cent. below
Market Value. The above are worth the notice of large
buyers for charities, &c.**RICHARD RUSSELL and Co.**, 10 to 15, Leicester-
square; 1 and 2, Leicester-place, London, W.C.**HOOPING COUGH.**—**ROCHE'S HERBAL**
EMBROCATION is now recommended by many of
the most eminent of the Faculty as the only known safe and
perfect cure, without restriction of diet or use of Medicine.
Sold by most Chemists in bottles at 4s. each. Wholesale
Agent, Edwards, 38, Old Change, London.**J. & P. COATS' BEST SOFT SIX-CORD SEWING COTTON.**

Suitable for all Sewing Machines.

J. & P. COATS' EXTRA MACHINE GLACÉ COTTON,
This Cotton being greatly improved in quality
and finish, will be found unsurpassed for Machine
or Hand Sewing. On Reels, 100, 200, or 500 yds.**J. & P. COATS' CROCHET OR TATTING COTTON,**
In Skeins or on Reels, of the Finest Quality.

TO BE HAD OF ALL WHOLESALE AND RETAIL DRAPERS THROUGHOUT THE UNITED KINGDOM.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever
discovered.**CHLORODYNE** is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.**CHLORODYNE** effectually checks and arrests those too often fatal diseases—Diphtheria, Fever,
Croup, Ague.**CHLORODYNE** acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.**CHLORODYNE** effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.**CHLORODYNE** is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache,
Meningitis, &c.

From Lord FRANCIS CONYNHAM, Mount Charles, Donegal, 11th December, 1863.

"Lord Francis Conynham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr.
Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above
address.""Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at
Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was
CHLORODYNE."—See *Lancet*, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir V. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of
CHLORODYNE; that the story of the Defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had
been sworn to.—See *Times*, 13th July, 1864.Sold in Bottles at 1s. 11d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS
BROWNE'S CHLORODYNE" on the Government Stamp. Overwhelming Medical Testimony accompanies each bottle.SOLE MANUFACTURERS—**J. T. DAVENPORT**, 33, Great Russell Street, Bloomsbury, London.**HAMILTON'S PATENT "UNION" MUSICAL**
NOTATION.**THE "UNION" SCHOOL SINGING-**
BOOK. A first Lesson-Book for Children in Singing.
Containing 147 Exercises, Rounds, and School Songs for
two voices. Price 4d. Specimen copy from Glasgow for
3 stamps.**THE "UNION" SCHOOL-SONG**
GARLAND, containing 260 Songs for Children,
arranged for singing in three-part harmony and playing.
6 Nos. at 3d. each, or complete in cloth, 2s. A specimen
Number for 3 stamps. Tonic Sol-fa edition. No. 1,
now ready, price 3d.**THE "UNION" SACRED TUNE-**
BOOK. Containing 260 Psalm and Hymn Tunes in all
metres. Vocal score, cloth, red edges, price 3s. 6d.;
short score, 2s.; separate parts, 1s. 6d. each. Har-
monium score, extra large type, handsomely bound,
7s. 6d.Wm. Hamilton, Music Publisher, Glasgow;
F. Pitman, and Simpkin, Marshall, and Co., London.**THE POPULAR HISTORY OF ENG-**
LAND. By CHARLES KNIGHT, Esq. Contains
upwards of 1,000 Engravings, including 185 Portraits on
Steel; copious Annals, 1849—1867; elaborate Index,
&c. In 8 Vols., new cloth binding, bevelled boards, price
£3 16s. "The greatest literary work of his life."—*Times*.**OLD ENGLAND** (50,000 copies sold): a Pic-
torial Museum of Antiquities. Edited by CHARLES
KNIGHT, Esq. With nearly 3,000 Illustrations, in-
cluding 40 folio-sized Coloured Engravings. Two Vols.,
small folio, cloth, extra gilt, bevelled boards, £2 12s.**KITTO'S ILLUSTRATED FAMILY**
BIBLE. Two Vols., 4to, 2,500 pages. Copious Notes
on Sacred Antiquities. 800 Engravings. Handsome
cloth, £1 1s. Additions by the Rev. Canon BIRKS, M.A.
Bound copies kept in stock.**KITTO'S BIBLE, IN NEW TYPE**, with
beautiful Coloured Engravings, Steel Plates, and Maps,
1,000 Woodcuts. Additions by Rev. Canon BIRKS,
M.A. To be completed in Fifty Parts at 1s.

N.B.—Of these two Editions nearly 100,000 Copies have been sold.

THE PILGRIM'S PROGRESS. Introductory
Essay by Dr. LANDELS on Bunyan's Life, Works,
and Genius. Upwards of 100 Engravings by Dalsiel,
from Designs by Harvey. Cloth, extra gilt, crown 8vo,
3s. 6d. [Now ready.]**THE CLASS AND THE DESK**, in Four
Vols. (50,000 sold), embracing the whole Bible; with
Notes, Outlines, References. 3s. each, post free.**CHILDREN'S SERVICES:** a Book of
Pictorial Family Worship. Small 4to, 300 Engravings,
384 pages, elegant gilt, 6s.**SUNDAY HALF-HOURS**, in 52 Chapters.
Cloth gilt, red edges, 192 pages, 8vo, 200 Woodcuts.
Sixteen Full-page Illustrations, price 3s., post free.**JAMES SANGSTER and CO.**, 31, Paternoster Row, E.C.Eleventh Edition, revised, this day, price One Shilling; by
post, 1s. 8d.**THE TRUSTEES' GUIDE.** A Synopsis of
the Powers of Investment usually given to Trustees,
with Practical Directions for the Guidance of Trustees in
matters relating to Investments, and Tables of Securities.
By BERNARD CROCKETT.

London: Edward Stanford, Charing Cross.

CROCKETT'S "CONSOLS CHART." 2nd Edi-
tion. Showing the highest and lowest prices of Con-
sols from the French Revolution of 1789 to the present time.
Price, mounted, 5s.; by post, 5s. 6d.

London: Edward Stanford, Charing Cross.

MACMILLAN'S MAGAZINE. No. 171.

For JANUARY. Price 1s.

CONTENTS OF THE NUMBER.

1. "Little Jack."
2. "Florence."
3. "Mendelssohn." By Ferdinand Hiller. Chapters I.—III.
4. "The Shadow of Death." By the Author of "John Halifax, Gentleman."
5. "Spanish Life and Character during the Summer of 1873." Part III.
6. "My Time, and What I've Done with it." By F. C. Burnand. Chapters XXXII.—XXXIII.
7. "Pope's Game of Ombré."
8. "National Education, from a Denominationalist's Point of View." By a Member of the London School Board.
9. "Savage Warfare." By Sir Samuel Baker, M.A., F.R.G.S.
10. "Expectancy."

CASTLE DALY: An Irish Home Story of 1847-8, will
commence in the FEBRUARY Number of MAC-
MILLAN'S MAGAZINE.

Macmillan and Co. London.

Sold by all Booksellers, Newsagents, and at all Railway
Stations.**BLACKWOOD'S MAGAZINE**, for
JANUARY, 1874. No. DCXCIX. Price 2s. 6d.

CONTENTS.

THE PARISIANS.—PART THE LAST.
THE STORY OF VALENTINE AND HIS BROTHER.
INTERNATIONAL VANITIES.—No. II.—FORMS.
JOHN STUART MILL: AN AUTOBIOGRAPHY.
THE STORY OF THE MISSING BILLS.
A PIECE OF HEATHER. By H. C. MERIVALE.
THE INDIAN MUTINY: SIR HOPE GRANT.
THE NEW YEAR'S POLITICAL ASPECTS.

W. Blackwood and Sons, Edinburgh and London.

THE THEOLOGICAL REVIEW: a
Journal of Religious Thought and Life. Edited by
CHARLES BEARD, B.A. Published quarterly: price 2s. 6d.
NO. XLIV. JANUARY, 1874.

1. Heteropathy, Aversion, Sympathy. By Frances Power Cobbe.
2. Friends and their Foes. By Alexander Gordon, M.A.
3. On the Genealogical Table in Genesis. By A. H. Sayce, M.A.
4. A Group of French Friends.—II. By Charles Beard, B.A.
5. The Plimsoll Agitation. By William James Lamport.
6. Strauss and Religion. By J. H. Scholten, D.D. (of Leyden).
7. Contemporary Religious Materialism. By Albert Reville, D.D.
8. Summary of Ecclesiastical Events.

Sent post free for 10s. per annum.

Williams and Norgate, 14, Henrietta-street, Covent-garden
London, and Edinburgh.On Jan. 15 will be published, in One Vol., 8vo, price 15s.,
cloth,**CONGREGATIONAL HISTORY, 1567-1700**, in
Relation to Contemporaneous Events, and the Conflict
for Freedom, Purity, and Independence. By JOHN
WADDINGTON, D.D.

London: Longmans, Green, and Co., Paternoster-row.]

This day, 8vo, price Sixpence.

THE CHURCH OF ENGLAND: REFORM OR
DISESTABLISHMENT, WHICH? By ONE OF
HER PRESBYTERS.

London: Robert Hardwicke, 192, Piccadilly.

Now ready, Illustrated, price 2s. 6d. cloth,

THE TEACHER'S MANUAL of OBJECT
LESSONS, adapted also for Teachers preparing for
merit Students in Training Colleges, and Pupil Teachers.
By A. PARK, F.E.E.S., &c., Head Master Albion Educa-
tional Institute, Ashton-under-Lyne, Author of "Manual of
Religious Training."Manchester: John Heywood, 141 and 143, Deansgate;
London: Simpkin, Marshall, and Co.**MESSRS. KELLY & CO.'S NEW BOOKS.**

Now ready,

POST OFFICE LONDON DIRECTORY for
1874 (75th year), prices 36s., 15s., and 10s., with
Map.**POST OFFICE DIRECTORY of LANCA-**
SHIRE, LIVERPOOL, and MANCHESTER (3rd
Edition), price 36s., with Maps.Kelly and Co., 51, Great Queen-street, Lincoln's-inn-fields,
W.C.; Simpkin, Marshall, and Co., and all Booksellers.**ROBERT COCKS and Co.'s NEW SONGS:—**

- The Ride (in three keys). J. L. Molloy. 4s. each.
The Brook and the Wave. J. L. Molloy. 4s.
Let the Hills Resound. Brinley Richards. 3s.
God Bless our Sailor Prince. Stephen Glover. 3s. Class
copy, four voices, for two stamps.
God Bless the Prince of Wales. Brinley Richards. 4s.
Class copy, new edition, four stamps.
Sunset Fancies. Alfred Rosen. 3s.
Don't Forget Me. Ciro Pinsuti. 3s.
In Shadow Land. Ciro Pinsuti. 3s.
Longing (in B flat and D). Frans Abt. 3s. each.
Bury Thy Sorrow (Sacred). Miss M. Lindsay. 3s.
Lost in the Wilderness (Sacred). F. Abt. 3s.
What Shall I Sing to Thee? Ciro Pinsuti. 3s.
What Chants the Nightingale. W. T. Wrighton. 3s.
Only a Passing Thought. Alfred Scott Gatty. 3s.
Dear England. Louis Diehl. 3s.
Come Back, My Dream. Lynette Foster. 3s.
Cloudland. Alfred Rosen. 3s.
Softly at Thy Window. Anne Fricker. 3s.
The Blessing of Flowers. W. T. Wrighton. 3s.
N.B.—All Sheet Music at half-price, post free, in stamps.
Order of all music-sellers.

London, sole Publishers, Robert Cocks and Co., New
Burlington-street.**THE VEXED QUESTION SOLVED.****JOHN TOWLE'S PATENT SYSTEM of**
DRAINAGE for TOWNS, Perfect and Complete.
Suitable and complete for all places and countries throughout
all time. Price One Shilling. Sent by post.
Oxford: Slatten & Rose, Booksellers & Publishers, High-street.

MR. MORLEY'S WORK ON EDUCATION.

THE STRUGGLE FOR NATIONAL EDUCATION.

BY JOHN MORLEY.

Demy 8vo, price 3s. Second Edition.

CHAPMAN AND HALL, 193, PICCADILLY.

ELLIOT STOCK'S PUBLICATIONS.

Just published, in cloth extra, gilt, illustrated, price 6s.,
post free.*That GOODLY MOUNTAIN*

and LEBANON: being a Narrative of a Ride through the Countries of Judea, Samaria, and Galilee, into Syria, in the month of August, 1872, in the company of Youhannah el Karey, of Nablus. By THOMAS JENNER.

London: Hamilton, Adams, and Co., 32, Paternoster-row; and Elliot Stock, 62, Paternoster-row.

Now ready, price 3s. 6d. post free.

The MYSTERY of the BURN-

ING BUSH; and other Sermons. By T. M. MORRIS, Author of "Sermons for All Classes."

"Quiet, genial, tender, yet vigorous and eloquent; they are full of instruction, and they speak with earnest tones to the everyday wants, and failings, and hopes of men."—English Independent.

WEEKLY OFFERING EN-

VELOPES, WEEKLY OFFERING ACCOUNT BOOKS, COMMUNION CARDS, FOR THE NEW YEAR.

Send for Lists and Specimens.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

CHEAPER EDITIONS OF POPULAR BOOKS.

Second Thousand, price 2s. 6d., post free.

SHORT ARGUMENTS about

the MILLENNIUM; or, Plain Proofs that the Coming of Christ will not be Premillennial; that His Reign on Earth will not be Personal. By B. C. YOUNG.

"We exceedingly rejoice in its appearance."—Nonconformist.
"It is a masterly performance."—The Homilist.

BY THE SAME AUTHOR.

Price 8d., post free.

The MAN of SIN.

Handsome bound, price 3s. 6d., post free.

The SAVIOUR'S PARTING

PRAYER for HIS DISCIPLES. This work consists of a series of chapters on our Lord's Intercessory Prayer (John xvii.). By the Rev. W. LANDELS, D.D.

"Shows all the beauty and evangelical simplicity of the preacher's usual style. It is, indeed, one of the most impressive of his works, and will find acceptance in a large circle of readers."—Freeman.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

SPECIAL NOTICE.

Now publishing, a New and Cheaper Edition of

PSALMS AND HYMNS,

price Eightpence. This Edition is printed in pearl type, double columns, and is neatly bound in enamelled cloth. A Special Index of Hymns suitable for the Young has been added by the Editor. Congregations ordering quantities will be supplied on the usual liberal terms.

CHRISTMAS PRESENTS AND NEW YEAR'S GIFTS.

PSALMS AND HYMNS.

The larger Editions of this favourite Hymn-Book, containing a Selection of the most admired Songs of Praise, may be had in elegant bindings, as enumerated below, and would be, in many instances, appropriate and acceptable Gift-books.

1. Crown 8vo. For the PULPIT and FAMILY WORSHIP. Calf gilt, 10s. 6d.; morocco, 12s. 6d.
2. 12mo. For FAMILY WORSHIP, &c. Calf, 8s. 6d.; morocco, 10s.; ditto extra, 12s.
3. 18mo. For the PEW or STUDY. Calf, 6s. 6d.; morocco, 7s. 6d.; ditto extra, 8s. 6d.
4. Fcap. 8vo. Double cols. For the PEW; and being thin, convenient for carrying. Morocco limp, 5s.; morocco extra, 6s. 6d.

The above may be had, if required, with undenominational titles.

* * Applications for Grants to Widows and Orphans must be made to the Trustees before 31st March. Apply to Rev. J. T. WIGNER, Tressilian Road, Lewisham High Road, S.E.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street.

Budge Row Chambers, E.C.

JOHN TEMPLETON, Secretary.

CHARTA PERFECTA.—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

About 1,000 pages, with Illustrations and Maps, price 5s.

THE NEW TESTAMENT, with Critical and Explanatory Commentary, embodying the Results of Modern Criticism in a Popular Form. By the Rev. Professor BROWN, D.D., and the Rev. A. K. FAUSSET, A.M.

"Will be prized above every other commentary issued from the press."—Rev. Dr. Candlish.

"Incomparably the cheapest, most practical, suggestive, orthodox, and scientific ever published in this country."—Rev. Norman Macleod, D.D.

W. Wesley, 28, Essex-street, Strand.

FOR THE NEW YEAR.

The Young Man Setting out in Life.

By Rev. W. GURST, F.G.S. New Edition, handsomely bound, price 1s. 6d. cloth. Contents:—1. Life: How will you use it? 2. Sceptical Doubts: How you may solve them. 3. Power of Character: How you may assert it. 4. Grandeur of Destiny: How you may reach it. "There is in this pretty got up volume much valuable counsel."—Athenaeum.

Decide for Christ. By Clement

CLEMENCE, B.A., Nottingham. Just published. Price 3d., in elegant paper cover; or, in limp cloth, price 6d.

Consecration; or, Thoughts on Personal

Holiness. By M. H. H. Fourth Thousand. Price 4d.; or in cloth, 1s. "We cordially welcome and recommend it."—The Christian.

A Few Counsels to a Young Believer.

By Rev. C. M. BIRRELL. Sixteenth Thousand. Price 2d.

The attention of Heads of Families is called to

The Daily Prayer-Book for the Use of

Families, with Additional Prayers for Special Occasions. Edited by JOHN STOUGHTON, D.D. Third and Cheaper Edition, 3s. 6d. "For simplicity, spirituality, and fervour, we know of no work of the kind we like so much."—Christian.

The Junior Clerk: a Tale of City Life.

By EDWIN HODDER. With a Preface by EDWIN SHIPTON, Secretary of the Young Men's Christian Association. Presentation Edition. 2s. 6d.

Beacons and Patterns; or, Lessons for

Young Men. By the Rev. W. LANDELS, D.D. Fcap. 8vo, cloth extra, 3s. 6d. "Many valuable lessons are inculcated by the eloquent and earnest author."—Rock.

The Stewardship of Life; or, Studies on

the Parable of the Talents. By JAMES STIRLING. This day, crown 8vo, 6s. 6d.

Points; or, Suggestive Passages, Inci-

dents and Illustrations from the Writings of T. DE WITT TALMAGE, D.D., of Brooklyn, U.S. This day, crown 8vo, 3s. 6d., with fine Portrait.

Talking to the Children. By Alexander

MACLEOD, D.D. Fifth Edition. 3s. 6d., cloth extra. "An exquisite work. Divine truths are here presented in simple language, illustrated by parable and anecdote at once apt and beautiful."—Evangelical Magazine.

Model Women. By W. Anderson,

Author of "Self Made Men," &c. Fourth Edition, cloth extra, gilt edges. Price 5s. "The volume is beautifully got up, and is well fitted to form noble characters."—Freeman.

The Bairns; or, Janet's Love and Ser-

vice. By the Author of "Christie Redfern's Troubles," &c. Fifth Edition. Cloth extra, price 5s.

Busy Hands and Patient Hearts; or, the

Blind Boy of Dresden and his Friends. By GUSTAV NIERITZ. Four Illustrations. Third Edition. Price 2s. 6d., cloth extra.

London: Hodder and Stoughton, 27 and 31, Paternoster-row

Now ready, price 6d.

PLYMOUTH BRETHRENISM: its

Ecclesiastical and Doctrinal Teachings, with a Sketch of its History. Reprinted from the British Quarterly Review. London: Hodder and Stoughton, 27 and 31, Paternoster-row.

MISS COOMBS'S WORKS.

THOUGHTS for the INNER LIFE.

By JESSIE COOMBS. First Series. Fcap. 8vo, 3s. 6d., cloth.

THOUGHTS for the INNER LIFE.

Second Series. Fcap. 8vo, 3s. 6d., cloth.

BIBLE-CLASS STUDIES on some of the

WORDS of the LORD JESUS. Crown 8vo, 3s. 6d., cloth. "They are fragrant with healthy religious thought, full of pleasing illustration, evidencing considerable reading, and the style is most lucid and agreeable."—Sunday Teachers' Treasury.

London: Hodder and Stoughton, 27 and 31, Paternoster-row

CONGREGATIONAL CHURCH

MUSIC, enlarged, containing over 500 Tunes, Chants, or Anthems arranged or composed by the late Rev. W. H. Havergal, M.A., Sir G. J. Elvey, Drs. Dykes and Mason, and Messrs. Goss, Hopkins, Novello, H. Smart, Turle, and others.

Compressed Vocal		Tenor and Bass, cloth	1 6
Score, cloth	3 0	Organ Score, cloth	15 0
Compressed with		half bound	18 0
Psalm for chanting	3 6	Sol-fa Full Score, cloth	2 6
Treble and Alto,		" with Psalms for	
stitched	1 0	chanting	3 0
Treble and Alto, cloth	1 6	Sol-fa Treble and Alto,	
Tenor and Bass,		stitched	1 0
stitched	1 0		

CONGREGATIONAL ANTHEMS and

COLLECTS: a Supplement to all Tune-books; enlarged to 71 Anthems, and providing for Ordinary Worship for Special Occasions and Seasons.

Compressed Vocal		Sol-fa Full Score,	
Score, stitched	1 0	stitched	1 0
Compressed Vocal		Sol-fa Full Score, cloth	1 6
Score, cloth	1 6	" with Psalms for	
Compressed do, with		chanting	2 0
Psalm for chanting	2 0	The Words of the	
Organ Score, with pre-		Anthems	0 1
ludes, stiff covers	7 0		

PSALMS and HYMNS from HOLY

SCRIPTURE, for Chanting, containing 66 Passages for Chanting, and the Words of 71 Anthems.

32mo, with words of		Royal 16mo, with Chants,	
Anthems	4d.	without words of An-	
18mo, with words of		thems	6d.
Anthems	6d.	Royal 16mo, with Sol-fa	
12mo, with words of		Chants	6d.
Anthems	8d.		

London: Hodder and Stoughton, 27 and 31, Paternoster-row.

HODDER & STOUGHTON'S MAGAZINE ANNOUNCEMENTS.

Now ready, the FIRST NUMBER of
**THE CHRISTIAN EVIDENCE
JOURNAL.**

Edited by B. HARRIS COWPER.

CONTENTS.

Our Attitude—Mill's Autobiography—Difficulties in Christianity no Disproof of its Truth—The Emperor Julian—Christian Evidences at the Evangelical Alliance Congress, New York—Faults on both Sides—Modern Secularism—Infidel Knowledge of the Bible—Christianity in Japan—Permanence of Species—Lord Lytton's Dying Testimony—Proceedings of the Christian Evidence Society—The Development Theory—The Secularists and the Fathers—Wonderful Etymologies—Apollo and Krishna—Poem: The Christ—Literary Notices, Intelligence, Queries, &c.

PRICE TWO PENCE MONTHLY—Post free for the year 2s. 6d.

THE BRITISH QUARTERLY REVIEW.

No. CXVII. for JANUARY, is now ready, price 6s.

CONTENTS.

- I. THE BALLAD: ITS NATURE AND LITERARY AFFINITIES.
- II. MODERN SCIENTIFIC INQUIRY AND RELIGIOUS THOUGHT.
- III. INDUCTIVE THEOLOGY.
- IV. MASSON'S MILTON AND HIS TIMES.
- V. MIND AND THE SCIENCE OF ENERGY.
- VI. REVISION OF THE TEXT OF THE NEW TESTAMENT.
- VII. MR. BRIGHT'S RETURN TO THE MINISTRY.
- VIII. HENRY THOREAU THE POET-NATURALIST.
- IX. JOHN STUART MILL'S AUTOBIOGRAPHY.
- X. CONTEMPORARY LITERATURE.

* The Review will be sent post-free for the Year to any Address for one Guinea prepaid.

THE EVANGELICAL MAGAZINE

FOR JANUARY CONTAINS—

A Letter from Mr. John Bright, M.P., on Extempore Preaching.

A Fine Portrait of Mr. Charles Reed, M.P., Chairman of the London School Board. Engraved on Steel from a Recent Photograph.

ORIGINAL PAPERS. By T. Binney, LL.D.

ORIGINAL PAPERS. By E. de Pressensé, D.D.

ORIGINAL PAPERS. A New Tale by Marie Hall.

ORIGINAL PAPERS. The Young Reformer and the Gipsy Girl.

ORIGINAL PAPERS. By J. B. Lefebvre, A.M.

ORIGINAL PAPERS. And several other interesting Articles.

PRICE SIX PENCE MONTHLY—Post free for the Year, 6s. 6d.

Now ready, the FIRST NUMBER of

THE ARGONAUT.

A New Monthly Magazine for Young Men.

Edited by GEORGE GLADSTONE, F.R.G.S., F.C.S., &c.

CONTENTS.

INTRODUCTION. By Dr. Gladstone, F.R.S.

FLOWERS GATHERED FROM THE GARDEN OF SCRIPTURE. By Rev. T. Polham Dale, M.A.

A HOLIDAY STUDY: GLACIERS. By George King.

THE WITNESS OF ART. By Wyke Baylis, F.S.A.

ON SABBATH. By Rev. Aubrey C. Price, M.A.

FOOTBALL. By J. H. Langley, M.A.

THE BRITISH ASSOCIATION AT BRADFORD.

HOME AND FOREIGN AFFAIRS. REVIEWS. CORRESPONDENCE.

PRICE SIX PENCE MONTHLY—Post free for the Year, 6s. 6d.

Now ready, the FIRST NUMBER of

THE CONGREGATIONALIST.

Edited by B. W. DALE, M.A.

THE JANUARY NUMBER CONTAINS—

THE HEROES OF HIS TRAVELS—I. From Birmingham to

PRAYER IN RELATION TO REVIVAL.

THE RELIGIOUS REVIVAL AT NEWCASTLE-ON-TYNE.

THE SEAT-HOLDER.

DR. GUTHRIE.

MR. HOLMAN HUNT'S "THE SHADOW OF DEATH."

RELIGIOUS LIBERTY IN TURKEY.

THE DEAN OF WESTMINSTER.

HOW THEY TRY TO STAMP US OUT.

NOTES. NOTICES OF NEW BOOKS.

PRICE SIX PENCE MONTHLY—Post free for the Year, 6s. 6d.

Now ready,

THE CONGREGATIONAL YEAR

BOOK for 1874, containing the Proceedings of the Congregational Union for 1873. General Statistics of the Denomination, Lists of Ministers at Home and Abroad, Congregational Schools, Colleges and Missions, and other Miscellaneous Information.

Price 2s., stiff covers; or in cloth boards, 3s.; postage, 7d.

London: Hodder and Stoughton, 27 and 31, Paternoster-row.

MISS GODWIN'S POEMS.

In fcap. 8vo, price 2s. 6d., cloth extra.

SONGS for the WEARY. The School of Sorrow, and other Poems. By ELIZABETH AYTON GODWIN.

"These sweet and plaintive songs . . . will be a valuable addition to the poetry which appeals to the heart. They are pervaded by a pure and elevated tone of sentiment, and the versification is graceful and elegant."—Evangelical Magazine.

London: Hodder and Stoughton, 27 and 31, Paternoster-row.

JOHN F. SHAW AND CO.'S LIST.

BOOKS BY EMILY S. HOLT.

1. VERENA; or, Safe Paths and Slippery Byways. A Story of To-day. Crown 8vo, cloth extra, 5s. post free.

2. ROBERT TREMAYNE; a Tale of the Marian Prosecution. Crown 8vo, 5s., post free.

"We wish it could be placed in every Protestant home."—Evening Hours.

3. THE WELL in the DESERT: an Old Legend of the House of Arundel. Small 8vo, 2s. 6d., post free.

4. ISOLT BARRY of WYNSCOTE: a Tale of Tudor Times. Crown 8vo, 5s., post free.

5. ASHCLIFFE HALL: a Tale of the Last Century. New Edition. Crown 8vo, 5s., post free.

"A remarkable example of a really good religious novel."—English Independent.

6. SISTER ROSE; or, the Eve of St. Bartholomew. New Edition. Crown 8vo, 5s., post free.

7. MISTRESS MARGERY; a Tale of the Lollards. New Edition. 3s. 6d., post free.

"Miss Holt's are capital books for thoughtful young people."—Literary World.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

Crown 8vo, cloth, price 5s., post free.

ETERNAL LIFE in PROSPECT and in POSSESSION. By the Rev. JOHN GRAHAM, Sydney, N.S.W.

SELECTION FROM CONTENTS.

The Immortality of the Human Spirit argued from Itself and from Divine Revelation.

The State of Disembodied Souls.

Is there a Purgatory after Death? Where and what is Paradise?

Characteristics of the Glorified Body.

Reunion and Recognition in Heaven.

The Triple Crown of Life.

The Mission of the Son of God to give Eternal Life.

The Presence of the Comforter during the Absence of the Lord.

Christ Dwelling in the Christian by Faith.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

STUDIES for the PULPIT; containing more than Three Hundred Sermons and Outlines, with Biblical Illustrations, Counsels for Preachers, &c. Eighth Edition, cloth 9s. (pp. 1040).

"The volume will be greatly helpful."—Study.

"Addresses itself to a large class, and meets their wants."—Nonconformist.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

ATTRACTIVE BOOKS FOR PRESENTS.

Three Shillings and Sixpence each, Illustrated, post free.

1. TRUE to the END: a Story of Scottish Life. By the Rev. Dr. EDERSHEIM.

2. GEOFFREY the LOLLARD. By FRANCES EASTWOOD.

3. MARCELLA of ROME. By Frances EASTWOOD.

4. THE CHILDREN'S TABERNACLE. By A. L. O. E.

5. THE LOST JEWEL. By A. L. O. E.

6. THE BOY'S WATCHWORD. By J. HARRISON.

"Let mothers get the book for their boys."—Evangelical Magazine.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

WORKS FOR YOUNG PEOPLE.

Price Eightpence each, post free.

1. CHARLIE and LUCY; or, the Lonely Heart Made Glad. By MARIANNE SMITH.

2. LITTLE NAN; or, a Living Remembrance. By F. F. G.

3. POLLIE and WINNIE; or, the Story of the Good Samaritan. By F. F. G.

4. WANDERING MAY. By Author of "Lonely Lily."

5. THE HAPPY LAND; or, Willie the Orphan. By the Author of "Lonely Lily."

6. CLARIE'S LITTLE CHARGE. By Author of "Lonely Lily."

7. JESUS and the LITTLE ONES. By Rev. E. PATSON HAMMOND.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

THE PENNY CHRISTIAN HYMNAL.

500 Hymns for the Church and Home.

Specimen Copy post free for Three Halfpence.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

THE CHRISTIAN HYMNAL. 500

Hymns for the Church and Home.

RUBY EDITION, price ONE PENNY sewed.

BOURGEOIS EDITION, price SIXPENCE limp cloth.

Specimen and list of reduced prices to Pastors and Congregations post free.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

ATTRAC VEI PRESENTS.

UNA'S CHOICE; or, the Truth shall make you Free. By J. HINGSTON WAKEHAM.

Crown 8vo, cloth, extra, 5s.

NOTHING to NOBODY. By Brenda.

Post 8vo, Half-a-Crown.

London: John F. Shaw and Co., 48, Paternoster-row, E.C.

HYMNS FOR THE CHURCH AND HOME.

SELECTED AND EDITED BY THE

Rev. W. FLEMING STEVENSON,

Author of "Praying and Working."

This Hymn Book consists of THREE PARTS:

Part I.—FOR PUBLIC WORSHIP.

Part II.—FOR PRIVATE WORSHIP.

Part III.—FOR CHILDREN.

The Text and Indices have received especial care.

The following Editions are now ready:—

Edition A. Medium 32mo. Pocket Edition.

Containing Parts I., II., and III.

No.		s.	d.
1.	Printed stiffened wrapper, cut edges	0	8
2.	Cloth limp, fash, lettered	0	10
3.	" boards, lettered	1	0
4.	" " coloured edges	1	3
5.	French morocco, coloured edges	1	6
6.	Morocco limp	3	0
7.	" boards	3	0

Edition B. Pott 12mo. Large Type Edition.

Containing Parts I., II., and III.

No.		s.	d.
1.	Cloth limp, turned in	1	3
2.	" boards, lettered, gilt	1	6
3.	" " red edges	1	9
4.	French morocco, coloured edges	2	3
5.	Morocco limp	4	3
6.	" boards	4	3

Edition C. Pott 12mo.

Containing Part I., II., and III., with the Psalms of David in metre as allowed by the authority of the General Assembly of the Church of Scotland.

No.		s.	d.
1.	Cloth boards, lettered	3	0
2.	" " red edges	3	6
3.	French morocco, coloured edges	4	6
4.	Morocco limp	6	0
5.	" boards	6	0

Edition D. Pott 12mo.

ANNOTATED EDITION.

This Edition contains Biographies of nearly Three Hundred Hymn Writers, and Notes upon their Hymns.

No.		s.	d.
1.	French morocco, coloured edges	2	6
2.	Morocco limp	4	6
3.	" boards	4	6

Prospectuses and information of the reduced terms offered to Clergymen who propose to introduce the Book may be had on application to the Publishers.

Henry S. King & Co, 65, Cornhill; and 12, Paternoster-row

CANON BAYNES'S NEW VOLUME OF SACRED

POETRY.

Just published, fcap. 8vo, cloth extra, red edges, 3s. 6d.

HOME SONGS for QUIET HOURS. Edited by the Rev. Canon R. H. BAYNES, Editor of "Lyra Anglicana," &c.

Henry S. King & Co., 65, Cornhill; and 12, Paternoster-row.

SUNDAY SCHOOL UNION,

56, OLD BAILEY, E.C.

CHILD'S OWN MAGAZINE

FOR LITTLE PEOPLE,

PUBLISHED MONTHLY.

HUNDREDS OF ILLUSTRATIONS

APPEAR FROM TIME TO TIME

IN THE CHILD'S OWN MAGAZINE.

INTERESTING TALES

AND SKETCHES.

SEE CHILD'S OWN MAGAZINE.

LITTLE POEMS

AND SHORT PIECES.

SEE CHILD'S OWN MAGAZINE.

DOZENS OF PLEASANT PAGES

EVERY YEAR.

SEE CHILD'S OWN MAGAZINE.

SHORT ANECDOTES

AND BRIEF STORIES.

SEE CHILD'S OWN MAGAZINE.

56, OLD BAILEY, E.C.

SUNDAY SCHOOL UNION,

56, OLD BAILEY, E.C.

OVER A MILLION LITTLE PEOPLE

READ EVERY YEAR

THE CHILD'S OWN MAGAZINE.

WHAT YOU SHOULD TAKE IN

FOR YOUR YOUNG FRIENDS.

THE CHILD'S OWN MAGAZINE.

NUMBERS OF PICTURES.

MONTHLY. PRICE ONE HALFPENNY.

THE CHILD'S OWN MAGAZINE.

SUNDAY-SCHOOL UNION,

56, OLD BAILEY, LONDON, E.C.

Published by WILLIAM ROBERT WILLCOX, at No. 18, Bouverie

Street, London; and Printed by ROBERT KINGSTON BURT,

Wine Office Court, Fleet Street, London.—Wednesday,

December 31, 1873.

